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focus

EASTER DATE COINCIDES

JERUSALEM (EP) - On the average of once every four years, all parts of the Christian church celebrate Easter on the same date. The rest of the time, however, most Western Christians celebrate the resurrection before most of their Eastern counterparts because of differences in interpretation about how the date is to be calculated.

This year's common celebration is April 10. Easter for Christians is what Passover is for Jews - the commemoration of their deliverance by God.

LEADERS REMAIN IN JAIL

SEOUL (EP) - The South Korean Supreme Court has upheld the sentences of five years in prison imposed on four prominent South Korean religious and political leaders - all Christians - convicted of violating a presidential decree banning all criticism of President Park Chung Hee.

Among those in jail are a former president of South Korea, a Roman Catholic opposition leader, a Quaker writer, and a former professor of theology and Bible translator.

COFFEE PRICE A BLESSING

HAITI (EP) - Mennonite volunteers in Haiti say that Canadians might be more tolerant of rising coffee prices if they knew higher prices are bringing relief to peasants in Haiti.

Higher coffee prices are cause for praising God in many church services in Haiti, according to Mennonite Central Committee volunteers. The price paid to peasants per pound of coffee has increased from 20 cents to \$1.

For the first time in years the peasants have an economic incentive to increase their coffee production.

CHURCH COLLEGES GROWING

GRAND RAPIDS, MICH.(EP) - A recent study indicates that interest in church colleges is strong, despite a slight decline in college and university enrollment across North America.

In spite, or perhaps because, of the secularization it is clear that many youth today seek a higher education that combines a quality academic program with a genuine religious experience.

Renewed interest in church colleges is so strong that "those institutions whose gross enrollments have dropped would do well to analyze whether the forces at work in each case stem from a weakening on their religious heritage."

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NEXT WEEK

Talk about evolution

CLAC - a quarter century old

Dr. Calvin Seerveld, senior member in aesthetics at the Toronto Institute for Christian Studies, is scheduled to present the keynote address at the 25th annual convention of the Christian Labour Association of Canada on Saturday, April 16, 1977, in the Silverthorne Collegiate, Mill Road, Etobicoke (Toronto). Dr. Seerveld will speak on the topic: "The Unfulfilled Promise of the CLAC." Well known in CLAC circles and in the Christian community in general, Dr. Seerveld has spoken at a number of CLAC events in the past, notably at the 1964 and 1965 conventions.

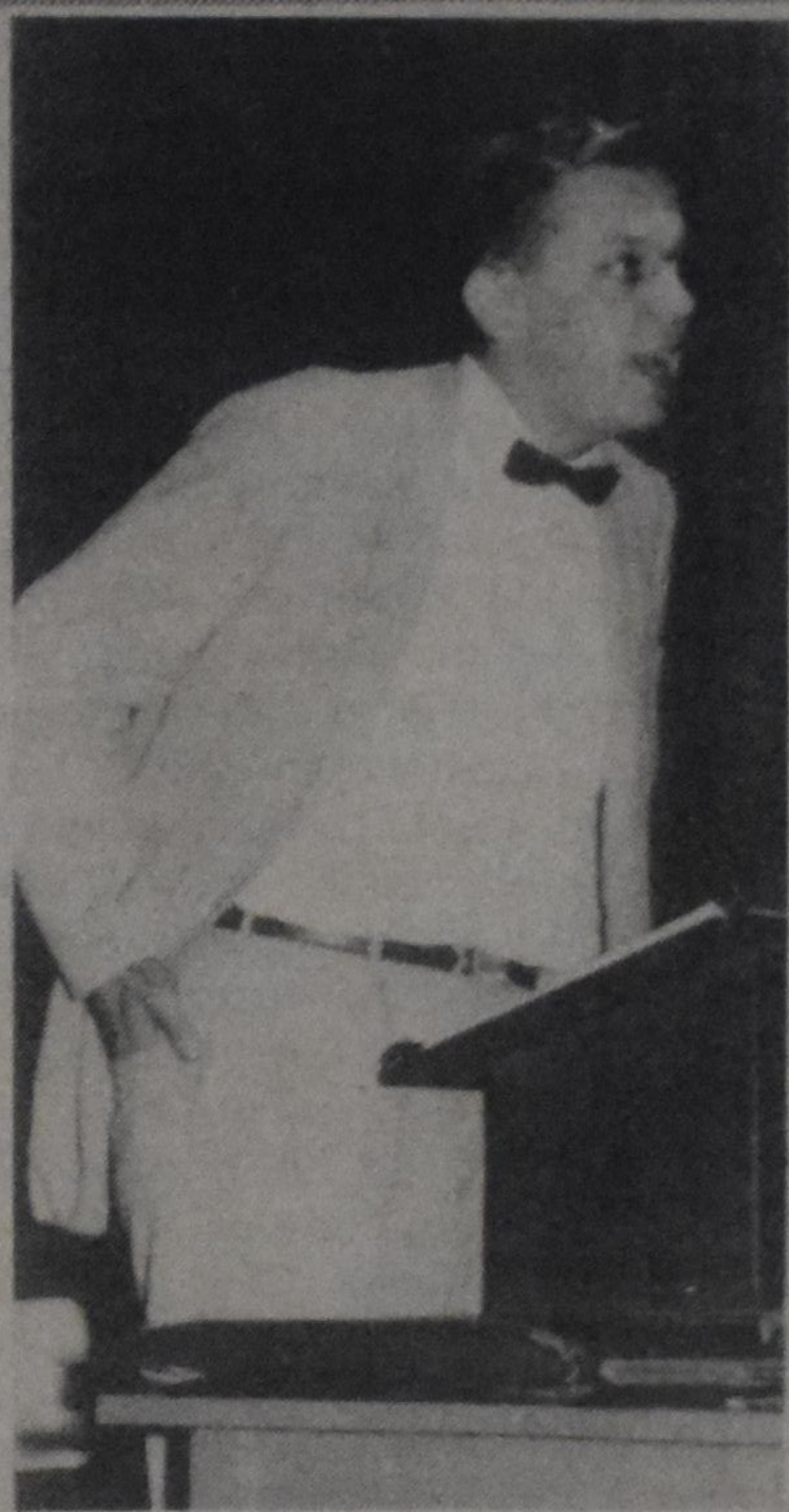
CLAC's anniversary convention promises to be a great day. It will be a day of reflection, of thankfulness, of joy and of rededication to the task God has given CLAC to be a witness to Christ's redeeming power in the complex area of labour-management relations. Extensive arrangements have been made to make this day a memorable one, as indeed any 25th birthday party should be.

Edward Vanderkloet, CLAC's executive secretary, will address the morning business session on "Towards a New Social Order." Mr. Vanderkloet has been with CLAC since 1966 and, in the early seventies, took over from Gerald Vandezande as executive secretary. Mr. Vandezande, now executive director of the CJL Foundation, is also expected to address the convention.

Professor Donald Carter, chairman of the Ontario Labour Relations Board, will be present at the convention and bring the greetings on behalf of Dr. Bette Stephenson, Ontario's Minister of Labour. Some 20 years ago, at the time CLAC was deeply involved in gaining recognition before the very same board, no one then could have imagined that the board's chairman himself would be extending official greetings to a future CLAC convention.

In addition to Dr. Seerveld's keynote address, the afternoon session will be highlighted by the presence of and a short speech by another outstanding guest: William R. Herridge, CLAC's legal counsel. Mr. Herridge is a senior partner with McTaggart, Potts, Stone and Herridge, the Toronto Bay Street law firm that for nearly two decades so consistently and tirelessly has defended the cause of CLAC.

The convention will come to a fitting close with a huge anniversary banquet which will start at 6 p.m. in Toronto District Christian High School, Woodbridge. (Tickets must be ordered in advance by contacting any CLAC office; cost \$5 per person or \$9 per couple) Master of ceremonies will be Morris Greidanus, who has considerable experience gained at previous similar CLAC events. The banquet speakers are James Joesse, CLAC honorary president, and Dr. H. Evan Runner of Calvin College, Grand Rapids, Michigan.



Calvin Seerveld



Ed vander Kloet

The Word for the world

by Rev. John Klomps

Rev. Klomps is pastor of the First Christian Reformed Church of Hamilton, Ont., and a member of the Canadian Bible Society.

A review of Bible distribution across Canada and a goal-setting projection of future distribution were among major items discussed at the recent meeting of the general board of the Canadian Bible Society, meeting in Toronto, Ont.

At 7:30 p.m. on March 16 Dr. F.R. MacKinnon, deputy minister of social services of Nova Scotia, gavelled the meeting to order. The general board of the Canadian Bible Society was in session at Glenview Presbyterian Church in Toronto.

Sitting at the horseshoe-shaped table, I could not help but reminisce. Six years ago I had been here as delegate from the Bay of Quinte District. The Rev. Collin Rudd was then the district secretary. In the meantime he has retired and his place has been ably filled by the Rev. Rex Normal who reaches out in his district from his headquarters in Belleville, Ont.

After a six years absence I wondered how many familiar faces I would see.

In that I was somewhat disappointed at first. There were so many new delegates. If it had not been for the district secretaries, I might have felt almost lost among so many new faces. However, with Rev. Jack C. Thompson at my elbow, contact was quickly re-established.

Following the opening remarks by our president, Gerald Benson, president of the Newfoundland district, led us in Scripture reading and opening prayer. That quickly established the bond, necessary to take part in the items on the agenda for this meeting. Dedicated Christians, with many different denominational labels on their jackets, had gathered to consider the continuing need to distribute the Word of God in the world. With them I quickly felt at home.

Rev. Dr. Kenneth McMillan, general secretary of the Canadian Bible Society, called the roll. With an almost uncanny ability to recall specific details he mentioned something interesting about every delegate whether he came from Nova Scotia or British Columbia.

The highlight of this first evening's meeting was the address by Rev. Dr. James R. Payne, general secretary of the Bible Society in Australia. The theme of his address was 'The gulf

between the ideal and the actual situation with regard to Bible Society work.' In his rather pleasing clipped Australian accent he demonstrated most convincingly the need to be alert.

Too easily, Dr. Payne asserted, we become complacent and forget about the real needs of the third world. In moving terms he described the gulf as it existed between the will of God and the hardness of sinner men's hearts.

However, the sad news is that the gulf still exists. Ministers, who have been ordained to bring that Good News to men, now question its validity or look for answers to men's needs somewhere else. The other side of the coin also exists in that the hardness of men's hearts has not been demolished for in Asia only two per cent of the present population are Christians. Therefore, Dr. Payne concluded, let us redouble our efforts in prayer, in giving, in working while it is still day. Truly a moving appeal at the address of all Christians, but especially at the churches of the Reformation.

Staying at the nearby Muir Park Hotel allowed for easy fellowship among the delegates. It was a real pleasure to renew contact with the Rev. David Cole, who is now district secretary in B.C.

Continued on page 3

VIEWPOINT

Christian living Have you looked in the mirror lately?

"Times have changed." We hear that so often these days. As morality changes, so do religious attitudes. Never before has the church been influenced so much by television, magazines, alcoholism, drugs, pornography and human greed.

All of these facets of modern day living have greatly altered our thoughts and our morality in recent years.....to a point where it becomes difficult to differentiate between Christian living and simply living. We often lose sight of what it means to be "in the world but not of the world."

As a result we are going to spend a few weeks simply talking about Christian living. We are going to examine ourselves and just how we are influenced by alcohol, bars, drugs, television, movies, big business, immorality.

We are going to be positive in dealing with these issues because Christian living is a very positive thing. As Christ's image-bearers we must live in a way that is positively Christian and that means doing Christ-like things.

There is bound to be reaction...and I pray that there is...from you as readers. I have already received warnings not to be "too prudish". "Allow a little, after all this is 1977." We will purposely attempt to remain religiously conservative if that means adhering to the Scripture but we will remain positive, always positive.

After all, being a Christian does not mean that we are handed a list of rules, of do's and don'ts. On the contrary, Jesus has given us freedom to worship Him in all that we do, the result of Easter. That freedom is especially expressed on Sundays when we have the God-given right to rest from our regular work. The sabbath is a day of freedom, not a day of legalism.

We will look at length at the reading

habits of today's Christian folk. How often don't we pick up copies of Chatelaine, Woman's Day or Cosmopolitan during our regular shopping trips? What's wrong with those magazines? We'll discuss that too.

We will, together, look at television programming and we will mutually prepare a "Christian TV Guide". This is where reader participation is imperative. There appears to be increasing demand for police shows and others featuring violence and sex. A growing number of movies designed for mature audiences are finding their way into our living rooms.

We will look at what is happening to the institution of marriage in an age where common law living is so acceptable and where divorce comes so easily. Is there a need for pre-marital "rap sessions" among couples and do they really know what it is to "marry only in the Lord"?

There are many facets of our lives which need personal review and that is perhaps the main purpose of this scheduled series of editorials: to create a personal awareness of what God expects of us as His image-bearers. It will be good for us to determine if our lives are indeed a clear reflection of God's grace or if they have become obscured by murky, "worldly" ripples.

A great deal of dialogue, response, is necessary so that we may collectively come to a clear understanding of our Christian responsibility in 1977. This space may occasionally reflect the views of a guest writer who may be qualified to speak on a certain aspect of Christian living.

We'll talk next week about the foundation of our home environment: the marriage, both for newlyweds and for established "veterans" in marriage.

Keith Knight

by Keith Knight

Minority government works

With its political life always hanging by a proverbial thread, the Ontario Progressive Conservative party has held on to its minority government for much longer than some had thought.

The Conservatives are easily outnumbered by the opposition New Democratic Party and the floundering Liberals, but they have been able to come across with programs quite suitable to the other parties so that the Conservatives could remain in office.

The ruling Tory government has led Ontario for more than a generation indeed well into its third decade of uninterrupted governing bliss. And for years it was re-elected with a convincing majorityuntil the last provincial election when it was humbled by a heavy anti-Conservative and pro-NDP vote. Results of that election were designed to humble Premier William Davis and his Tories a bit, and he began his minority rule in a rather cautious manner, instituting programs that were considered safe.

But as Premier Davis regained his confidence in the midst of an inefficient Liberal leadership, his popularity across Ontario soared to the point where he became convinced that he could win a new election if one were to be held.

Perhaps the NDP and Liberals are aware of that, too, and they have provided only a minimum of opposition to the bulk of the Tory programs for fear than an uncalled-for provincial election might result.

The minority government has done the province good. The government has been forced to institute programs which are good for Ontarians as a whole, not merely programs which are designed to cater to the whims of Tories.

The Conservatives were made to look into the French-language question within Ontario and the opposition NDP and Liberals have been able to keep the Tories on their toes.

The Conservatives were told to look at the housing situation within the province and to implement a reasonable set of housing guidelines. Yes, minority government is good for a while because it gives the populace the benefit of forced government concern about social needs. It gives the people programs which are good for them.

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by Dr.Louis Praamsma

THE WORLD AROUND US

Last week I pointed to the surprising fact that often the most liberal education is the least liberal. While pretending to be free, free from any prejudice, it is often far from free. It does not allow even for the possibility that the Word of God might be right after all. A striking example of that attitude was to be found in what recently happened in England, in a town north of London.

Last September a teacher was suspended from Rickmansworth Comprehensive School in Hertfordshire County and thereafter, having made several appeals, was dismissed.

The name of that 56 year old teacher is David Watson. He had been a missionary in India for 16 years, and he believed the Bible to be true. He taught his pupils to believe historically in Adam and Eve. He was not allowed to do so. All the schools of the county in which he taught had agreed on a syllabus. In that syllabus the following principle was laid down: "The Genesis stories of creation, read as their writers intended them to be and not as literalist interpreters have read them, do not conflict with evolutionary theories. They are of course only part of the collection of myths and legends (Hebrew religious folklore) which

make up the first 11 chapters of Genesis and they should be seen in that setting."

Two little words in that statement of principle stand out: the words "of course".

Of course, no man in his right senses should accept the Genesis stories as true history. Of course even the first author(s) of those stories had not the slightest intention to present them as such. Of course, we find here myth and legend.

It is obvious that we find liberal arrogance in its most naked form. Claiming to be wise, says the Bible, claiming to be wise they became fools. (Rom.1:22)

But the teacher who is no fool (he was senior scholar of Trinity College, Cambridge, and author of at least two books) has been dismissed. Many things can be taught at English schools but not the plain truth of the Bible. This is educational suicide.

And what is happening at the Free University at Amsterdam? I need not tell you that at that famous Calvinistic bulwark theological professors and teachers have stood up speaking of mythical and legendary elements in the Bible. More than once I have written about it in this paper.

Educational suicide II

But a new element has been added to it and I quote the words of the former president (rector magnificus) of that University, Prof.I.A.Diepenhorst who wrote: "It is high time to put things straight as far as the admission of men-of-other-ways-of-thinking to the board of the Free University is concerned. In fact, we have to do with the appearance of communists or persons who sympathize with communism, in the council of the University."

These words occur in a letter written to the newspaper "Trouw" (Dec.12, 1976) and Prof.Diepenhorst added to them: "That a mohammedan university would never tolerate christians, that a marxist university would never tolerate non-marxists, evidently does not come into the picture. A Free University which does not remain faithful to its principles in its organisational behaviour, moves fast downward on an inclined plane."

Why did this well-known law professor write these words? He answered this question in the christian teacher's magazine "Onze Vacatures" of Jan. 12, 1977 and pointed to the fact that it has recently been decided that the 33 members of the council of the University (Universiteitsraad) need agree no longer with the basis and purpose of

the Free University. They had to be acquainted with it, however, and should as much as possible cooperate.

This formulation is, of course, a compromise. It is, however, an impossible compromise and Prof.Diepenhorst expressed his concern that the Free University will become the victim of insufficient reflection. He even added that the word "Free" seemed to become null and void, because the new ruling only reflects a yielding to pressures which have been applied successfully against the original character of that university.

Again and most strikingly, we find here an instance of educational suicide. What has been the aim of the Free University? It has been called the school of faith and it was a symbol of the christian cultural power of Calvinism.

What is the aim of communism? To build cells, to penetrate into all areas of life, even into christian schools and christian churches, in order to be ready for the last battle. Prof.Diepenhorst is a very moderate man; a man who has shown and practised warm feelings for underprivileged persons. Who would not listen when such a man warns?

The Word for the world

Continued from page 1

He mentioned that he had met several of the Christian Reformed ministers in the lower mainland area, as well as on the island. It was good to hear that he spoke highly of Christian Reformed members on his district board and the prayer and financial support that he had received.

Thursday morning began with a half hour period of devotions, which included a thought-provoking address by Mrs. I. Judson Levy of Nova Scotia on the theme: "You are my witnesses." With this theme firmly settled in our minds, the energetic Rev. Howard Zurbrigg, formerly distr. secr. in Hamilton, introduced us to Scripture distribution. He mentioned that the Canadian Bible Society had always considered itself the supportive arm of the churches in Bible distribution. However, increasingly we face the problem that fewer persons are actively related to the organized church. This has led to Scripture distribution through other means. Almost unbelievable was his statement, that in 1976 Bibles or parts of it were distributed in 89 different languages in Canada alone.

The highlight of 1976 was the publication of the Good News Bible on November 1. In two months time, 120,000 copies of that translation were sold all over Canada. Another significant fact is the tremendous increase in Scripture distribution in Quebec. In recent years the Roman Catholic Church has actively supported the distribution of the Scriptures among its members. This was further evidenced by the presence of Sister Jean Smith, representing the Canadian Catholic Biblical Association. In concluding his presentation, Rev. Zurbrigg mentioned that the Canadian Bible Society had set itself the goal of increasing Scripture distribution by 15% each year in the seventies. This goal is attainable, if many Christians actively become involved in distributing the Word of God throughout Canada and the whole world.

The national director of French work, Rev. Daniel Racine, presented his penetrating look at Bible Society work in Quebec. Although Rev. Racine began his report by saying that 1976 had been a great year for Scripture distribution in the province, he quickly added: "I am seriously worried about the future." According to his view, Quebec is in crisis. Quebec is looking for her identity. The language issue is very deceiving. He calls it more a social problem which focuses on the language. A growing degree of frustration "is now exploited and channelled with ability by a marxist group receiving

money from Moscow or the other countries of Eastern Europe". With a view to the church, he reported that there are "hundreds of communist priests in the RC church, although many of them refuse to be called marxist and prefer to say that they use a marxist reading of the Bible."

In spite of his realistic worries for the future, he also shared some concrete blessings of the present, such as 100% cooperation of the archdiocese of Montreal; full cooperation of the RC media such as "The feuillet biblique"; more than 15,000 names of persons were given to him who are interested in the Bible; close contact with 660 prayer groups; the printing and distribution of 100,000 "Bonnes Nouvelles Aujourd'hui" in Quebec. Expressing himself in English with a pronounced Parisian accent, he concluded on this emotional note: "My dear brethren in Jesus Christ, I beg you, by all means, share this message and explain this crisis situation to your English-speaking friends. Pray to ask God that all spiritual renewal be truthful, thanks to the Word of God. Pray so this hunger for the Word of God increases and ask God that the generation of the rebels comes back to the Word. Pray so that the rediscovery of the Word of God takes place as well among the English speaking as among the French speaking in Quebec, so we will be able to say

with St. Paul: "It is through faith that all of you are God's sons in union with Christ Jesus."

On Thursday afternoon we were introduced to changing aspects of the work of the Canadian Bible Society. Organizationally, the Society has always depended upon its districts. There are 18 such districts across Canada, each with its own district board and full-time secretary.

Although the district system is maintained, an increasing amount of work is channeled through the head office in Toronto. This applies particularly to fund raising and Scripture distribution. On fund raising, Rev. Gunter Flemke presented his report as it related to direct mail appeals. The young looking Rev. Flemke is completely at home in the world of computer programmed appeal mailing. Expertly he presented to the board a complete overview of costs and benefits, as well as the thinking behind this change to the direct mail program.

Presently, 350,000 names appear on the mailing list of the Society. To some of these names one appeal a year is directed, to others as many as four. The means are indeed changing, but the ultimate goal still remains the same: to generate financial giving so that the Word may be distributed in the world.

That the Canadian Bible Society covers vast distances

became quite apparent in the humorous presentation on his district by Rev. Samuel Nafziger. His district covers a million square miles. He is known to people in Grande Prairie, Alberta as well as Terrace, B.C. He covers the Yukon and is at home in the North West Territories.

Thursday evening was the social highlight of the board meeting with an open house at the home of Dr. and Mrs. K. McMillan.

Scripture translation in Canada was outlined by Miss Mary C. Urquhart. She is retiring this year from the national office staff after more than 25 years of devoted service. She mentioned several new translations into the native tongues of Canadian people, such as the Gospel of Mark in Micmac and in Beaver and the Gospel of John in

Slavey.

Through a slide presentation Rev. Martyn Thomas, district secretary in Ottawa, took us on a tour of Eastern Europe and the Middle East. Bible Societies are actively at work in many of these countries, but the growing populations demand a continued effort to place the Word of Life into the empty hands of these people. This need, hunger for the Word, was also underscored by Dr. Payne in his concluding address, as he mentioned the situation in South East Asia where vast numbers of people learn to read every day. To them we must make the Word of God available in their own language.

I was thankful to have been part of casting the Bread of Life upon the waters of the world. May God give the increase after many days.

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WHERE ARE THE REFORMED

“The Reformed community is isolating

The question is so broad as to be almost meaningless. No one member of the Reformed community can possibly answer it completely. Like the blind men touching an elephant, each of us can only guess what the total is like by feeling our own particular area. In other words, our vision is limited to what we, individually, see of the church and organizations. Within that framework I'll try to express a few thoughts.

We all know, of course, that being an ethnic church has made a very real difference to the course we take. There has been from the beginning, a constant struggle between preserving the Dutch ways and traditions, and adapting to a new land. In our U.S.congregations the isolationist ten-

dency was so strong that some third and fourth generation immigrants still are nostalgic about the "old country".

Canadian churches, by and large, have integrated far more quickly. In some cases the change-over to all-English services was so fast that many older members felt neglected or abused, and no longer considered themselves worthwhile as active members. I've heard many older men say with a touch of bitterness, "They wouldn't want me anymore as elder; it has to be all English."

Our congregations vary widely from place to place, but on the whole we tend to be rather conservative. We're also somewhat on the defensive, like the child coming home from school with an indignant: "They said I'm

Dutch!"

As a whole, it may be fair to say that the Reformed community is still isolating itself; still playing it safe by sticking to the old ways. We huddle near a familiar fire for warmth; not quite ready to accept the challenges of the modern world.

We're still coping with a sense of being uprooted, with a more severe gap between young and old than would normally be the case. Many parents are making a valiant effort to communicate with their children in their own idiom, but nothing can hide the thick accent, or the unfamiliarity with the idiom of the time.

In spite of these problems, there has been a lot of action within our denominations. In Christian education we are leading the way, at all levels. In fighting for justice and liberty of the working man en woman we have set some important precedents. A federation for Christian farmers is having an impact at government levels. A church supported radio program beams the Good News to many lands in a number of languages. A relief program works with other agencies to soften the harsh realities of life. Other examples could be cited, all demonstrating the fact that many of us take our religion seriously and want it to be much more than an exercise for Sunday only.

Yet the truth is that those who work actively for such "Kingdom causes" are something less than the total members. We have a lot of hangers-on; a lot who merely go through the motions without showing a true commitment; a lot who criticise anything "new"; and a lot who zealously guard the old doctrines and traditions while

condemning harshly anything which reeks of modernity.

We are quite wary of ecumenicism. To many minds it means the World Council of Churches, which has some pretty bad blots on its record. We have few efforts to join hands with believers in other denominations, and some of us are skeptical as to whether these "Canadian" churches could possibly have really "good Christians".

So what are we going to do about all this? What plans shall we make for the future?

We may have to do some heavy thinking one of these days, and make a conscious choice. We could elect to stay in the comfortable cocoon, rocking gently in the safety and warmth of our churchly womb. We could also choose to get more actively involved in the many areas which need our money and time and energy.

Surely there's no shortage of organizations which need us. There is a crying need for more volunteers for Red Cross, Cancer Society and similar groups. Secular clubs such as Rotary, Lions and Jaycees could be influenced in their decisions by some strong Reformed opinions.

But before we go on a wild going spree, looking for membership in several organizations at once, maybe it would be good for each of us to look hard at the kind of world we are living in. Most of us are well aware that we live in a sinful world. We quickly point to publications such as Playboy and Penthouse; to the massage parlors and the prostitutes on every city street corner; to the graft and corruption in government; to the widespread deterioration of the family and the almost

Calendar of Events

- April 8 Christian Choir "New Life" will present J.H.Maunders' "Olivet to Calvary". Concert to take place in the Maranatha CRC, 301 Scott St., St.Catharines, at 8 p.m.
- April 15 Variety Night at Laura Secord auditorium, Niagara St., St.Catharines, sponsored by the booster committee for Christian education, 8 p.m.
- April 16 Christian Labour Association of Canada 25th year Convention, Silverthorne Collegiate, Mill Rd., Etobicoke, Toronto, Ont.
- April 17 Film "How Should We Then Live", by Dr.Francis Schaeffer, Toronto (Second) CRC, 8 p.m.
- April 24 Marriage Enrichment Conference at Aurora Conference Centre, Aurora, Ont., April 29-31, sponsored by Salem Chr. Health Association.
- April 30 Tenth annual meeting of Women's Action for the AACS, Brampton (Second) CRC, Ont., Steeles St. and McLaughlin
- April 30 "Het Hing in de Lucht", Calvin Chr.School, Hamilton.
- April 30 Fryske Joun, Jarvis Distr.Chr.School, Jarvis, Ont., 7:30 p.m.
- May 14 25th Anniversary choral concert by the Christian Choir "New Life" of St.Catharines, Ont., 301 Scott St., St.Catharines, Ont. 8 p.m.
- May 15 Annual spring concert, St.Thomas and Distr.Male Choir Crescendo, First United Church, St.Thomas, Ont. 8.15 p.m.
- Sept.10 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC.

Hamilton District Christian High

* Comedy "I remember Mama" by John Van Druten, will be shown at 8 p.m. on the following dates: Apr 15, 16, 22, 23.

Christ and Crisis Winter Lectures

- April 18 Speaker David Steen, manager of an advertising agency, about advertising. Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke, Toronto. 8 p.m.

Andre Knevel Organ and Choir Concerts

- May 7 St.Catharines, Ont., at St.Thomas Anglican Church, Ontario St., at 8:15 p.m.

South Africa series

Dr.Hendrik Hart of the Institute for Christian Studies, Toronto, will present a slide-lecture series on South Africa: Behind the Headlines, in the following cities: Winnipeg, Man.(Apr.16); Calgary, Alta.(Apr.18); Lethbridge, Alta.(Apr.19); Red Deer, Alta.(Apr.20); Edmonton, Alta.,(Apr.21); Neerlandia, Alta.(Apr.22); Vancouver, B.C.(Apr.23.); Smithers, B.C.(Apr.25); Terrace, B.C.(Apr.26).

NEXT ISSUE OF CC

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“I long for a Reformed

What is the Free Reformed Church? That's the question that you perhaps are raising as you begin to read this article. I will not try to answer this question in detail in this article. I only like to answer this: The Free Reformed Church is a small denomination of some 12 congregations (9 of which in Ontario) consisting mainly of members who - before coming to Canada - used to belong to the Christelijke Gereformeerde Kerken in Nederland and who felt that they could not join the Christian Reformed Church because to them the Christian Reformed Church was much like the Gereformeerde Kerken in The Netherlands.

What is the main thing for us? The main thing for us is this: We desire to stand on the basis of Scripture and the Three Forms of Unity. We desire to bow under the authority of God's Word and want to be church in accordance with the Reformed Confession based on God's Word. We desire a preaching of God's Word with a strongly personal point and the experience of faith as that is pictured in the Confession of the Church, for example in the Canons of Dordt.

All this means that we desire to

acknowledge the needfulness of the work of the Triune God into salvation, place Christ in the center of preaching and faith-life, and acknowledge the necessity of the work of the Holy Spirit. We desire to place the emphasis on the promise of God and the significance of the sacraments for the strengthening of our weak faith.

In the preaching it must come through that we too as children of God's covenant must be saved as sinners by faith in Christ as gift of the Holy Spirit.

That means a realistic preaching.

We do not want a system in the sense that we must first go through the part of misery and then the part of deliverance.... We do, however, emphasize that grace is only for sinners; bread is only for hungry ones. That - so we believe - is no system; that is Scriptural, spiritual. That makes us dependent. That causes us to need the Holy Spirit, and that gives work to the Holy Spirit. We desire to live as guilty persons by a living faith in the Christ of the Scriptures, which brings with it a standing in the freedom of the Gospel.

We don't see the Church as some

DENOMINATIONS HEADING?

itself"

total acceptability of free sex.

These are symptoms rather than the underlying disease. What is basically wrong with the patient, i.e. our world, is that it has consistently ignored or ridiculed the existence of God.

To this kind of world we of the Reformed community are called to speak. We are called to spread the gospel to all corners of the earth. Not just to China and Africa and Columbia but to politics and labor and medicine and law and education and farming and fishing and inter-personal relationships.

We could begin by cleaning out our own closets first. The beam in our own eye is becoming gradually larger, as marriages fall apart and divorces become more prevalent; as some of our young turn to drugs or alcohol because we haven't sufficiently shown them the Light; as secular opinions prevail in our dealings with business and government. Materialism is all-prevailing. Our new chesterfield set and Ltd. often spark more interest than the twenty dollars which saves a Sahel child from starvation and blindness.

Then, rather than point fingers at those who engage in wife-swapping, abortion and other sin, we might remember, we all have sinned and fallen short of the glory of God. With this guilt pressing our conscience, we can beg forgiveness for our own lack of action, our poor example. We can rise up again and present a strong witness in all these areas where God's law is so desperately needed.

Most of this will have to come from individuals, but the churches as a whole can also have a tremendous

impact. How often do we send resolutions to government on matters which we feel violate the intent of God's Word? Why don't we get together with Anglicans and Baptists and Roman Catholics to make a solid front on the sanctity of life?

Why do so few of us enter the political arena? Are we so sure that politics is a dirty business? Is it not subject to redemption? We need to push our sons and daughters or at least advice them through words and example into considering vocations which do not necessarily provide big wages but are of service to mankind. There's a pressing need for agriculturalists in underdeveloped lands; for this we need healthy young individuals and also a solid supporting body back home.

Television needs to be explored more widely. It's the medium with the biggest clout; and the church should be actively involved in its use. Much of this will take money, and I realize full well that this is in short supply. Still, if all members took their responsibilities seriously, rather than leaving the action up to a few leaders, there would be enough money as well as the staff. It's a matter of setting priorities. In some cases that may be tough; in others, it could be as simple as deciding between a second car or a gift to the Heart Association.

No one can predict the future. We don't even know how much of a future we have; how much time is left. But while it's day, the Reformed churches need to work to their full ability.

Christian Reformed farmwife

"We must begin to really live"

If this question had been asked a generation ago, when many (if not most) of Reformed Church people (and by the term I mean Reformed Church family - no one denomination) came to Canada, the reply would have included some astonishment. "After all, we came to these shores to help establish a future for our children, and for ourselves. Of course there is a future for the Reformed Church."

Today there will be a number of people who respond differently. Many of our youth, and again, I am not referring to one denomination, but to the whole Reformed family, have become indifferent to the church. Some of them feel that it is too closely bound with ethnic origins. Others feel, as do many of the modern day youth everywhere, that religion was very well for parents and grandparents, but it does not speak to them, or for them, or interest them. If there should be a sizeable proportion of young people who continue to feel this way, there is trouble ahead.

And there is.

Altogether too many of the people who established themselves here as a Holland community have the "us and them" approach. They feel that problems are peculiar to them. They feel that because they still speak with an accent Canadians won't be attracted. (And yet, practically everybody in Canada came from somewhere else!)

What of the future? If we as Reformed Churches simply continue as we are, without breaking out of our shell, the future is limited, both in terms of time and in effectiveness as well. If we can arrive at the place where we approach our communities, and penetrate them, there is every hope - not that we will be absorbed, but that we will continue as churches serving their Lord and Saviour, making all people welcome in His house.

There is too much smugness about us. We are satisfied with our orthodoxy, and afraid of contacts outside our church family. We need to remember that the Christian church is as broad as the world, that as the Heidelberg puts it: "from among the whole human race the Son of God, by his Spirit and his Word, gathers, protects, and preserves for himself, in the unity of the true faith, a church..." (Question and answer 54)

If we are really to continue, we will need to do more for our youth, especially for our senior youth. I refer to the last years of high school and beyond. Somehow we need to contact those who have turned the church off.

If we are to grow somehow, we will have to get rid of the idea of survival. Instead, we must begin to really live. It is true for churches also that if they seek their lives they will lose them, but if they lose themselves for the sake of their Lord they will find themselves. We have lost too much of the venture and the adventure, of faith.

There is a future for us as a Reformed church community. We have always had a great contribution to make. Herein lies a part of our difficulty - not nearly all of the Reformed family participate in councils of churches. In fact, not all the Reformed family is on good speaking terms - let alone cooperative terms - with other parts of the Reformed community. When we as Reformed churches draw closer to each other (dare one pray, to union one day, and I do pray this prayer!) and when we take our full place in the family of churches, we will also grow less apologetic for our existence, and more confident of our place, and our contribution, both in terms of belief and of service.

There are, after all, some great things: we know our faith, in the main, far better than many. This is not something to be proud of, but certainly is something for which to be thankful. And it is something to be preserved. We have also, in the main, a more consistent pattern of church attendance and support than do many. What we need to do better is to discover how this heritage and way of faith fits into modern society.

If it was true for Esther, in a much earlier time, that she had come to the kingdom for just such a time as this, it is equally true that we as a Reformed family live for such a time as this. In a day when human hopes are being fragmented, when individual personal worth is threatened, when social ills seem to increase, in a day when the very fabric of the nation is being strained as never before, when people argue about whether it is possible or probable for Quebec to leave Confederation, in a day when everything is being questioned and much is being threatened, in such a day we have a gospel to proclaim and a life to live.

The whole nation needs to hear about a God who is sovereign, yet who insists upon human responsibility, accountability, and response. The whole nation needs to hear about a world and life view which stems from faith, and which speaks to the whole of man: to his society, and its justice, to its individual regions, cities, and provinces, and their relationships to each other. The nation needs to hear about a Biblical basis for stewardship in natural resources, and on the offering plate, and of time, and of all of life. The whole nation needs to hear about a typically Reformed dogma, that every calling is divine, that every task which serves mankind is both, important and respected, that every person counts for something because he or she is a creation of God. To realize these things (at least from our point of view) one needs the gospel... and the gospel with a Reformed accent has in the past been very helpful.

There is a future, if we are true to our Lord, true to our faith, and if we are true to ourselves.

Reformed Church minister

Catholic Church"

sociological factor in society. Rather we see the Church as the body of Christ and the temple of the Holy Spirit, in the world, not of the world, in order to preserve and proclaim God's Word in this world in this time. Furthermore, we are to live according to His Word.

I acknowledge that we often hopelessly come short of carrying out this mandate. We are unprofitable servants (Luke 17:10) But I also want to say: we direct ourselves to carry out that mandate. Not in our own strength, but driven by God's Spirit. And what I have described as the ideal is also experienced as a reality, by the grace of God. Who still continues to gather His Church by means of the proclamation of His Word.

So we don't want to say: Look, that's how we do it. We want to say: that's how it ought to be and we strive to fulfill this mandate, in the strength of God, in this time.

Having written this, I'd like to add the following. I believe that sometimes we too little have our eyes open to the questions of today.

No, those questions must not draw the line. But it is a fact that everyone

gets to face those questions. We may not withdraw ourselves from the present-day discussion; we must have an eye for the development in theological thinking. I believe that we in our churches at times have so easily lived out of certain theological schemes and too little have let the Scriptures speak. No matter how much appreciation I have for the old Reformed dogmatics and no matter how much we can learn from it today, yet this Reformed theology is not the last answer to all questions.

On the other hand, I want to emphasize the importance of the Reformed Confession. I believe that this is our mandate: with the truly Reformed approach and the heart of the Reformed Confession to be the Church of our Lord Jesus Christ and to bring God's Word in this time, while dealing with the questions of our time.

We must not be dragged along with false ecumenism; we must not want to go along with everything that comes to us. Neither must we isolate ourselves, nor let go the opportunity for the Bible witness whenever possible and responsible.

Continued on page 6

Reformed Catholic Church

Continued from page 5

We shall have to bring a truly spiritual preaching which deals with the vertical and the horizontal aspects, both the first and the second table of the Law of the Lord our God.

Only then shall we have future.

Is there future for the Free Reformed Church?

To me, that is not the most important thing. The most important thing is not that our churches continue to exist in the present form. It will not be a disaster when in - perhaps years to come - there will no longer be a Free Reformed Church. It will be a disaster when the spiritual climate will be so polluted that God's truth will be besmeared and we could no longer breathe in this climate of the Truth.

We must realize that we are living in the last period of the last days. "The end of all things is at hand" - so we read in 1 Peter 4:7, also the end of all church denominations, so also the end of the Free Reformed Church.

That's why I believe that the churches that truly live out of living Christ must center in on the essential things.

The important things are: Confessing the sovereignty of God and the divine authority of Scripture; election and the necessity of regeneration; the substitutionary sacrifice of Christ; the Holy Spirit Who makes us partakers of the righteousness and the holiness of Christ. The important things are: living by true faith in our Lord Jesus Christ and expecting the return of Christ Who gives strength to live here and now. Everywhere where this is confessed and experienced, there we begin to recognize one another.

I long for a Reformed Catholic Church. I pray the Lord to bring together all those who truly confess Christ into one church where God's truth is confessed, proclaimed and maintained. I pray this, while believing that the Spirit of the Lord can bring about a unity which we cannot force.

While writing about "where the Free Reformed Church is going" I cannot but think of the return of Christ.

Are we as churches not so concerned with ourselves that we forget the most important thing, namely, Christ's return? I am afraid that we forget too much in the church situation of today that the Saviour Himself has said: "When the Son of man comes, shall He find faith on earth?" (Luke 18:8) Should we not be much more concerned about the fact that Christ's coming is very close by?

We need to remember that the church question only has sense out of the expectation of Christ's return.

The question is: do we sufficiently think of that? Does that rule our lives? Does that sufficiently pervade the life of the churches and the members of the church? Can the outside world see in the practice of the church that the greatest happening of all times is at hand?

Yes?

But why then all those disputings and divisions? We must live by the promise of Christ's coming. Would not much disputing and division disappear if we would not first of all concern ourselves with ourselves and our church problem, but if we longingly looked out for the King Who has promised to come and Whose coming alone will complete our salvation?

Free Reformed Minister

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Our land is well known for its desire to be just like the rest of people. We are content to be just average. To be sure we want to be in line with others in our class and in our social status. School teachers know that the larger part of each class fall into that silent majority, the average student in a class. In fact, our whole educational system is built on this. We don't do a very good job of educating children with a superior IQ because many of them are bored in school and they often get into problems. Among them are often dropouts in the educational program. We also do rather a poor job of training the low-normal or the dull-normal student. Education centres, on a large part, in the average group.

In industry we also set an average standard. A workman is supposed to turn out a certain number of parts on his machine in a given 8-hour period. Typists are expected to be able to type a certain number of words per minute without making mistakes. If someone says they have an IQ of 130 it means that they are 30 points above the average or if they have an IQ of 95, they are 5 points below the average. This is the way we look at life. We are always compared with that magic figure - the average.

But in marriage, an average is not enough. We should not be satisfied with having a marriage which is as good as the Jones' or the Smiths' or the Browns' down the street. Then we are comparing with something that isn't good enough. The average setup for marriages is far from what it ought to be. You only need to look at the number of families that are breaking up. Last year, for example, there were a few more divorces than marriages; that doesn't mean that 1 out of 2 marriages breaks up, that's not the proper conclusion to draw from that point. But the fact is that there are just too many marriages that are breaking up and we are all aware that there are some homes where there is a 'cold war' going on

OUR THOUGHT FOR THE WEEK: This world is really a beautiful place! The mystic stillness and the hues of the rising sun, the music of the beating of the waves against the shore, the song of the bird at the break of the day; these are all there for you and me to enjoy, but when we enjoy them we should not fail to see that they too reveal the beauty of holiness, the beauty of God!

every day. They don't want to break up, they stick together but somehow or other it's not a very good situation.

We need something better than the average, especially as Christian families, because our Lord was not satisfied with living an average life. He suggested that the Christian life requires the 'second mile.' We are supposed to turn the other cheek, we are supposed to be better than the Gentiles, and He holds before us the ideal that we should always be striving for something better,

An average family

something higher, and never to be quite satisfied. The goal of the Christian is to be perfect, to be mature, to develop more and more according to the image of God as seen in the person of Jesus. But even from our own viewpoint, who wants just an average marriage? It doesn't give much satisfaction to say that we get along as well as the rest of the people. Each of us wants a marriage that contributes something unique, something that gives a greater sense of satisfaction.

When you meet the average church member, the average citizen who lives on a certain street, the average housewife, the average person living in an average home, and they say, "We have just an average marriage", it gets awfully boring and you feel like yawning a little bit when you hear this. I get awfully frustrated with people who are "just average". The tragedy of an average marriage is that it leads to a half and half marriage; they stay together because of the children or because they don't believe in divorce. I would like to suggest that to keep a marriage alive, there must be more excitement. A young couple that I met recently said that each year they go away on a one-week honeymoon and this has been very exciting for them. Anne Morrow Lindberg in her book "By the Sea" tells of how she felt the need to be off by herself alone for a week or two each year - something different, something out of the average. The kind of vacations we take can help to liven a marriage but they can also ruin it.

Joining together in marriage enrichment classes can help a marriage, but most likely it will also shake the marriage if it is a good marriage enrichment class at least. To really build an exciting marriage we must lose that "average mind" that dominates so many people; to determine by the Grace of God that our marriage will be better than the average because we have added that extra ingredient, a common love for God and a genuine sense of our worthwhileness as a man or as a woman, as a husband or a wife. This is the way we ought to think of marriage.

I think one of the problems that older people face - my wife and I happen to be among older people quite a bit because we're that age ourselves - is that they never do anything out of the ordinary. I see families here in Florida who every evening go to the same cafeteria and eat practically the same food and they go early because they know they can get in better at that particular time. So every evening they go through the same routine, each week they follow pretty much the same routine, they visit with the same friends. A man was telling me the other day that every week on Tuesday they go on a picnic with two of their friends. On Thursday they go out for an automobile ride and then they have supper together. Now, that's fine, there's nothing wrong with this, but when you do this week after week, each year again and each winter that you are in the south, you're following a set pattern and it becomes monotonous. The Christian faith demands that you do something a little different, do something exciting because then life also gains a new spark of meaning! This is what it means to walk the second mile.

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church page

by Rev. J. Van Harmelen, 550 Leinster St., Woodstock, Ont.

Pastoral Pondering

The relationship between parents and children

Of all God's creatures on this earth a human being is born the most helpless. Children remain dependent for a long time. If they are not properly cared for they would soon die, being unable to take care for themselves. In this way God makes man to begin his life; helpless, dependent, different from the animal world, different from the angel world.

It is not out of place to ask why this is so. God has His purpose with all things, also in the way in which we are born. This helpless condition in to which man is born is of great importance for both himself and his environment. This little baby which has such a helpless beginning is placed by God in a family, in a home. And to parents is given the task to raise this child, created in the image of God, to become a grown man or woman with the high calling of reflecting God and His glory. Or to say it with Ephesians 4:13: We are to grow until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ.

We are to grow up in every way unto Him who is the head, into Christ. To the measure of the stature of the fulness of Christ, that is the greatness to which we are called, we and our children.

The more majestic the building, however, the stronger the foundation of that building needs to be, and the more care is given as to how that foundation is laid. Whereas a blade of grass barely puts its roots into the soil, a large oak tree in all its majesty sinks its roots deep into the earth. In order to attain to the measure of the fullness of the stature of Christ, God has placed children in a home and we have the privilege of giving them a Christian education. Both the home and the school take part in their tender care of children so that they might attain to the purpose for which God has created and given us children.

Our children will one day go out into society to take up their particular place there. But in the home, church and school, children need to be given solid roots. They need roots to face life today and the world of tomorrow. Children need moral roots, since they must know what is right and what is wrong. This will require loving guidance, careful discipline and real effort on our part.

Now we hear a lot about freedom today. There are people who want to be free to do as they please and see fit. That is not the kind of freedom I am thinking about. For that is freedom without responsibility which results in rebellion against authority in home, school, church and society.

Freedom is the right to do what is right, not what we want. We are free to do not as we like, but as we ought. We are free to live responsibly in the sight of God.

But on the other hand there are also parents severely limit the freedom of their children. All kinds of restrictions are made and regulations are set forth. We think of the words of the apostle Paul in Col. 2, where he writes: "Why do you submit to regulations, do not handle, do not taste, do not touch, according to human precepts and doctrines? These have indeed an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but

they are of no value in checking the indulgence of the flesh."

In this kind of limiting of freedom children develop no sense of real responsibility. Decisions are made for them.

Children need freedom - freedom to live their own lives within the framework of a reasonable and necessary restraint of authority and with the help of discerning adult guidance.

Only when our children learn that, while they are young, will they one day be able to fly out on their own, having taught them that in their freedom they are responsible to God and Jesus Christ, His Son. Rev. J. J. Hoytema

Only a boy

His trousers are torn, rolled up to the knee;
A hole in his shirt which he caught on a tree;
But I see a soul for whom Jesus has died,
Clothed in His righteousness, pressed to His side.

I see not labor and hours of prayer
Spent for that Freckled-faced naughty boy there,
But I see a Savior with arms open wide,
Waiting in heaven to take him aside.

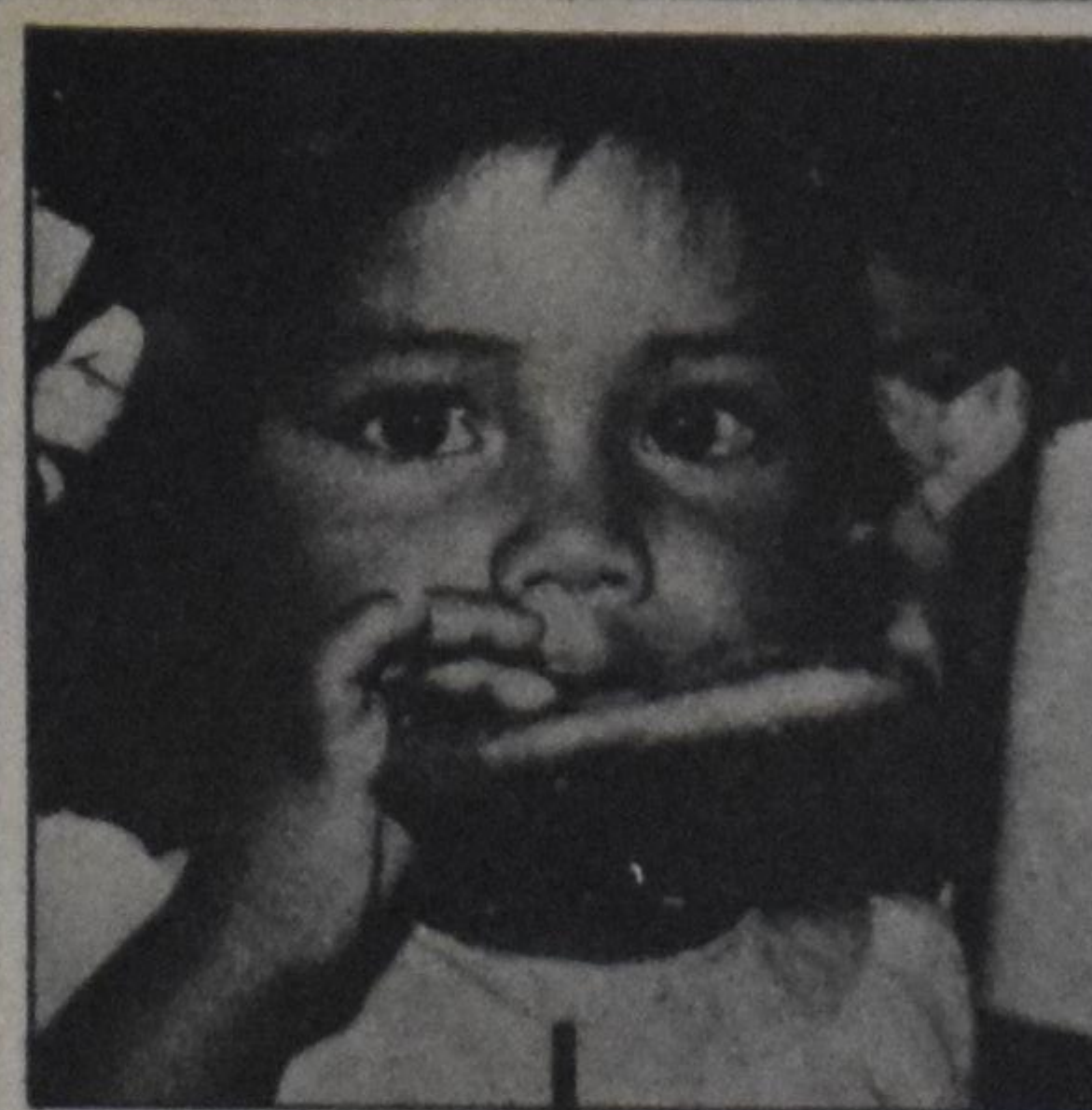
I see not freckles, but man fully grown,
A heart filled with God's Word I've carefully sown,
A life speaking forth for the Saviour each day,
O Lord, for this boy I must earnestly pray.

I see not his mischief, but energy bent,
Put to the task were the Lord wants it spent;
O God, make this lively, mischievous boy
A power for Thee, to Thy heart great joy.

Mildred Morningstar

GIVE US THIS DAY OUR DAILY BREAD

For many people this prayer can be answered only if others are willing to share - to share their grain when emergencies such as drought or earthquake cause widespread hunger, to share their knowledge and their skill when fertile land is less productive than it can be, to share their labor and their lives in order to help others learn a better way. The Christian Reformed World Relief Committee is part of the answer to this prayer, a world-wide outreach to the needy in the name of Jesus Christ.



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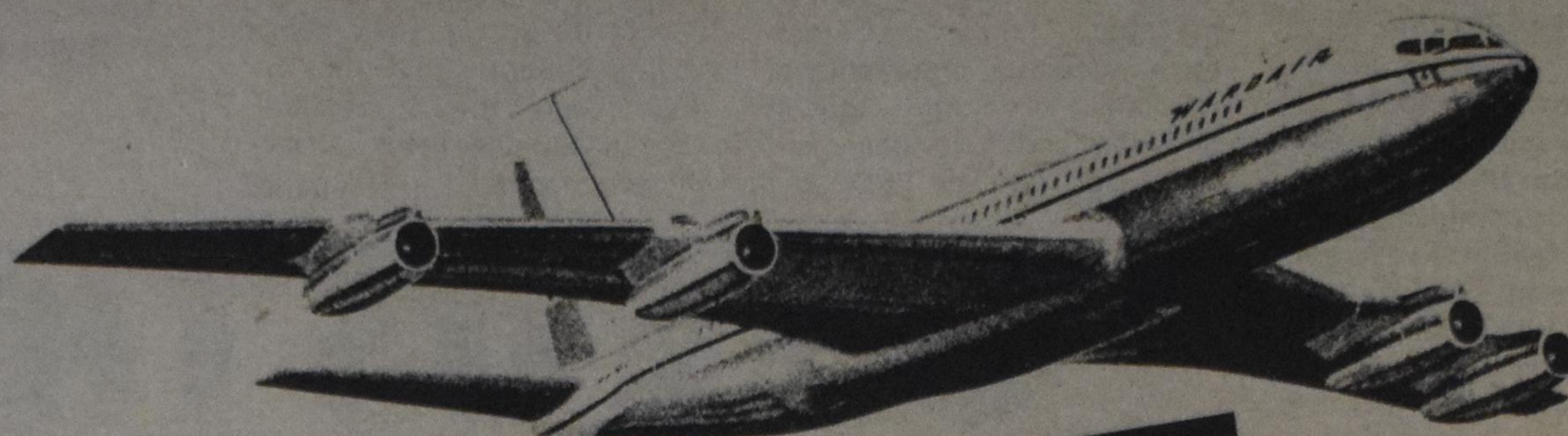
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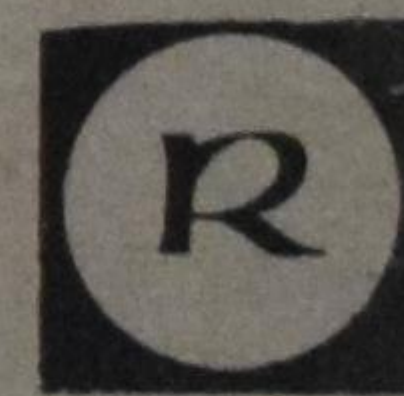
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Saamhorigheid¹

U kent allen wel de geschiedenis van Hiskia uit de tijd van Sanherib van Assyrie, die met zijn legers optrok tegen Jeruzalem. Sanherib stuurde zijn afgevaardigden naar Hiskia en zij overhandigden een brief van hun koning. Een brief die zo begon: laat de God op wie jij vertrouwt je niet voor de gek houden dat Jeruzalem niet veroverd zal worden door de koning van Assyrie! Nu, u weet, dat Hiskia, zodra hij deze brief gelezen had, er mee naar de tempel ging. Hij legde die brief zomaar neer voor Gods aangezicht, en ging bidden. Als u dat gebed leest in Jesaja 37, dan bent u het met mij eens als ik zeg: het is een bewogen gebed. Hij vraagt de God van Israel om een positief antwoord. Hij zegt: red ons zodat alle koninkrijken der aarde te weten komen dat U God is en U alleen.

Hiskia kreeg een brief, en hij wist niet direct wat hij er op moest antwoorden. Hij gooide die brief niet in de prullemand, zoals zo vaak gebeurt als men het met de inhoud van een brief niet eens is, of niet weet wat men er mee moet doen. Neen, hij legde die brief neer voor Gods aangezicht, en bad er over. En hij vroeg: Heer, wat moet ik hierop zeggen? Help mij het juiste antwoord te vinden in harmonie met Uw wil. Hij wist wel wat hij wilde antwoorden, maar hij wilde echt alleen een positief antwoord geven als de Heer, de God des verbonds, er achter stond.

Nu het volgende nummer van Calvinist Contact geheel gewijd is aan de opvoeding van de kinderen, moest ik denken aan een voorval in een van de gemeenten die ik mocht dienen. Het gaat over een brief die aan alle gemeenteleden gezonden werd door het bestuur van de christelijke school. De brief was vergezeld van een registratie formulier. Ieder ouderpaar, met schoolgaande kinderen gezegend, werd verzocht die kinderen te registreren in april zodat het schoolbestuur wist op hoeveel kinderen het kon rekenen per 1 september.

Bij mijn bezoeken in de gemeente vroeg ik nog al eens een keer: wat hebt u met die brief gedaan? Het was nl. voor heel wat gemeenteleden niet zo gemakkelijk om die brief te beantwoorden. Christelijke schoolopvoeding kostte geld, en offers moesten worden gebracht. De hele begroting moest nog betaald worden door de ouders en "de vrienden van het christelijk onderwijs". En dat is geen kleinigheid. Het is in elk geval wel iets om over na te denken. Een moeder gaf mij als antwoord: ik heb die brief met het registratie formulier in mijn slaapkamer op de spreij van mijn bed voor de Heer neergelegd, en er over gebeden net als Hiskia, en ik heb gezegd: Here, U weet ik zou mijn kinderen graag naar de christelijke school sturen, U weet echter ook dat het financieel voor ons erg moeilijk is. Help ons, want ik weet ook dat het enige goede antwoord is om een ingevuld registratie formulier naar het schoolbestuur te sturen.

Zij kon die brief niet zo maar in eigen kracht invullen, zij kon die brief ook niet veronachtzamen en verfrommelen. Zij kon hem alleen maar biddend beantwoorden. Ik denk zo dat het in 1977 nog een goed ding is elk verzoek van een christelijk schoolbestuur in het gebed "voor God's aangezicht", ter God's attentie, te brengen, opdat wij op dat verzoek een Gode welgevallig antwoord geven.

Eigenlijk moest het mogelijk zijn dat alle verbondskinderen van schoolgaande leeftijd in september geregistreerd werden in de christelijke school. Door bijzondere omstandigheden (bv. in heel kleine gemeenten) is dit echter niet mogelijk. Maar we konden wel allen "vrienden van het christelijk onderwijs" zijn, zodat we samen met de ouders de begrotingen van lager en middelbare scholen betalen. Daarom heb ik ook het woord saamhorigheid boven dit artikel geplaatst.

Het is tenslotte noodzakelijk dat we allen met de kinderen des verbonds rondom het kruis van de Here Jezus staan. Wij mogen dat kruis niet loslaten, en wij mogen die kinderen niet loslaten.

De opvoeding van onze kinderen moet altijd christelijk zijn, thuis en in de kerk en op school. En we moeten er samen voor zorgen dat het mogelijk is.

Saamhorigheid is een prachtig woord. In de praktijk bouwt men er kerken en scholen mee. Als u dezer dagen weer eens een brief krijgt van een schoolbestuur met een verzoek om het christelijk onderwijs te steunen, of om uw kinderen op te geven voor het nieuwe schooljaar, leg die brief dan niet aan de kant, maar doe als die gelovige moeder, leg hem neer voor de Heer, en vraag: Heer, wat wilt U dat ik doen zal? Wat antwoord moet ik geven?

Laten we nooit bang zijn om dat antwoord te geven dat de Heer van ons verwacht! Er is geloof voor nodig om een positief antwoord te geven. En vaak zeggen we: hoe is het mogelijk? Hiskia zal dat ook wel gedacht hebben. Maar Jeruzalem werd toch niet door de koning van Assyrie veroverd!

J. Van Harmelen

Evangeliseren op originele wijze

Wat waarschijnlijk nog nooit is voorgekomen, gaat binnenkort gebeuren: een miljoen Vlaamse Belgen zullen op een wat ongebruikelijke wijze kennis kunnen maken met het evangelie naar Marcus. Niet in boek- maar in tijdschrift vorm: als extra nummer van het Vlaamse evangelische weekblad 'De Kruisbanier'.

Dit blad ontstond tijdens de oorlogsjaren, toen veel Belgen naar Duitsland werden gevoerd om daar te werk gesteld te worden. Drie mensen kwamen op het idee door middel van een blad het contact met deze mensen te behouden. Dat waren ds. H.J. Winter, ge-

ref. predikant te Antwerpen, ds. G. van de Riet, vrij-evang. predikant uit die plaats en de heer J.K. Overbeeke. Men startte met een gestencild blaadje dat via een aantal bevriende Duitse soldaten van de toenmalige 'belijdenisbeweging' aan de protestantse Belgen in Duitsland werden gezonden.

Na de bevrijding, die voor de Belgen al kwam in 1944, werd het werk voortgezet, maar dan voor de protestanten in België zelf. In januari 1945 werd gestart met 'De Kruisbanier' en - zegt de heer Overbeeke nu - 'in een nogal idealistische bui dachten we

dat het mogelijk zou zijn een soort samenwerkingsverband van alle protestanten in België tot stand te brengen.' Vanaf 1946 begon men daarom met het houden van zogenaamde 'bijbeldagen' in Antwerpen op 1 mei.

Van die samenwerking bleek al spoedig niet veel terecht te komen. Dat kwam bv. aan het licht toen in 1948 de Wereldraad van Kerken werd opgericht. De heer Overbeeke: 'Wij wilden in ons blad uitgaan van de Schrift en daarom meenden wij tegen de Wereldraad stelling te moeten nemen. Dat werd ons van

Vervolg op pagina 10

LEZERS SCHRIJVEN

Ouder worden en oud zijn

Mijne Heren,

Van jongsaf heb ik dit beeld gehad van oude mensen: waardige, rustige mensen, die klaar zijn met de problemen van het leven en die zoveel wijsheid en geloof hebben, dat ze al half in de hemel vertoeven. Bij het ouder worden heb ik dit beeld vast gehouden en ik wil het ook vasthouden. Mijn moeder beantwoordt aan mijn ideaal. Ze leeft heel dicht bij haar Heiland. Ze leeft met haar kinderen mee in lief en leed, maar ze blijft de innerlijke rust houden. Ze maakt zich niet meer zo dik om dingen die ons, jongeren soms van streek brengen. Ze is zoals wij het zongen in een van de Hervormde gezangen: Oud'ren gaan rustig, welbereid, jongeren aarz'lend U tegen. Vaak heb ik deze woorden in twijfel getrokken, maar op mijn moeder zijn ze van toepassing.

Natuurlijk gaat niets zonder geloof, gebed en Gods hulp. We moeten er echter mee rekenen, dat ook wij de oudste generatie zullen zijn, en dat we niet meer deel uit zullen maken van de werkende maatschappij.

We moeten nu plannen maken voor die toekomst: hoe we onze tijd zullen besteden en waar. Als we gezond blijven, zal dit niet zo moeilijk zijn, maar het kan ook anders. Een van de partners kan vergeetachtig worden, later gaat hij zichzelf herhalen en langzamerhand wordt het een ziektebeeld van verdwalen, onsamenhangende verhalen vertellen, enz. Het valt niet mee om samen te leven met zo'n partner. Toch is het goed om met deze mogelijkheid rekening te houden.

Er is heel veel te zeggen over het ouder worden en het oud zijn, maar het belangrijkste is, dat we ons losmaken van het vergankelijke en dat we ons hoogste ideaal houden, dat we tot Gods eer leven. Als we dat doen, zal er ook wel een taak voor ons zijn, 't zij in het bejaardentehuis, in een apartment, of waar de Heer

ons ook plaatsen zal.

Mijns inziens zou het heel goed wezen, als Holland Homes, en andere dergelijke tehuizen, in de toekomst ook haar deuren openhield voor ongelovigen of anders denken-den van Nederlandse afkomst. Wij, die Christus belijden, zijn zo rijk, wat een pracht gelegenheid om die rijkdom te

delen. Hoe oud we ook zijn, onze roeping blijft het uitdragen van het evangelie en als we onze ogen en harten open houden ontdekken we altijd wat de Heer van ons verlangt. Hij zal ons sterken, ook als het onze beurt is om de oudste generatie te zijn.

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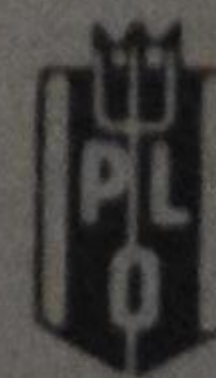
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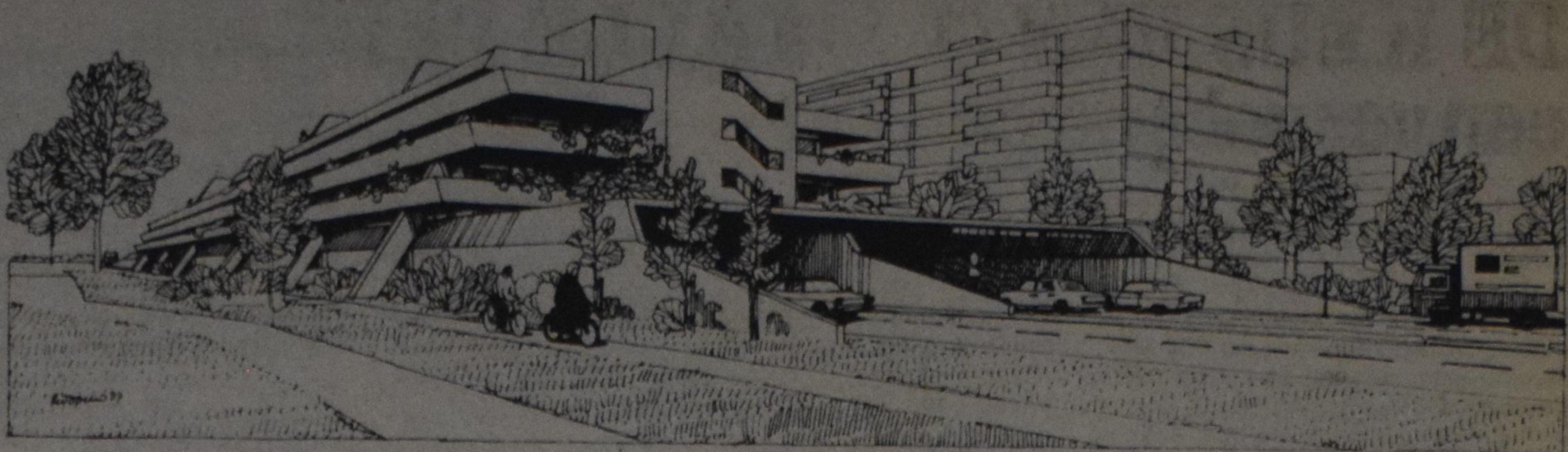
UIT NEDERLAND

LEIDERDORP WIL WONINGBOUW BOVEN AUTOWEG

De gemeente Leiderdorp heeft een plan ontwikkeld om een vierbaans autoweg, het Engelendaal, die het uitbreidingsgebied "De Hoven" doorsnijdt, te overkappen en op het dak 750 woningen te bouwen. Op die manier snijdt het mes aan twee kanten: het verkeerslawaal wordt voor de bestaande woningen tot nul gereduceerd en de grond wordt dubbel gebruikt.

Bovendien biedt de tunnel de mogelijkheid van een verbinding tussen de woonwijken voor fietsers en voetgangers, die anders de levensgevaarlijke autoweg moeten oversteken.

Na onderzoek blijken de grondkosten per zes meter overkluizing slechts f50.000 hoger te liggen dan gebruikelijk. Extra betaald moeten worden de wanden van de tunnel, de middenwand, verlichting, isolatie, etc. De overige kosten van de fundering en de begane-grondvloer (het dak van de tunnel) maken zonder meer deel uit van de bouwkosten van de woningen. Het Engelendaal zou over een lengte van ca.1 km. worden overkluisd. Men heeft berekend dat op een stuk overkap-



Leiderdorp wil de grond van een brede autoweg over een kilometer lengte dubbel gebruiken door er appartementen boven te bouwen.

pings deel van 6 meter 5 flats kunnen worden gebouwd in drie bouwlagen. In totaal kunnen er 750 flats voor alleenstaanden of kleine gezinnen gebouwd worden.

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zal zij wel aan de Nederlandse situatie worden aangepast. Van Engelse zijde is al een grote bereidheid tot medewerking getoond.

Belangrijke informatie voor inkomsten belasting

Evangeliseren op originele wijze

Vervolg van pagina 9

bepaalde zijde niet in dank afgenomen. Er was zelfs sprake van dat 'De Kruisbanier' verboden zou worden in alle Protestantse kerken van België (te vergelijken met de Nederlandse Hervormde kerk)

Van de oorspronkelijke idealen van de initiatiefnemers is dus weinig overgebleven. Men heeft in 'De Kruisbanier' langzamerhand een gemeenschappelijk platform gevonden in de afweer tegen de krachten van het links-oecumenische protestantisme.

Nu staat er dus een extra nummer van het blad op stapel, dat ditmaal de tekst van het evangelie van Marcus zal bevatten. De heer Overbeeke: "De verspreiding van de Heilige Schrift of gedeelten daarvan wordt meestal geremd door de grote onkosten. Wanneer men in eigen omgeving tienduizenden exemplaren van een evangelie beschrijving wil verspreiden, dan kost dat al gauw zo'n vijftigduizend franken. Wij willen deze moeilijkheid oplossen en een van de evangeliën drukken in tijdschrift vorm. Bij de prijsberekening is gebleken dat de kosten dan ongeveer een frank per stuk zullen bedragen op acht pagina's Kruisbanier. Dan is het wel nodig dat er een oplage van een miljoen stuks bereikt wordt.

(Kerknieuws, 14 januari)

Geld dat u verdient moet opgegeven worden. En dat betekent dat u een keer per jaar uw teruggave federale inkomstenbelasting invult voor Revenue Canada, Taxation in Ottawa.

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Het is belangrijk uw belasting

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Zet de juiste informatie op de juiste plaats, maak uw berekeningen nauwkeurig, kijk het na aan de hand van de vermelde gids.

Indien u moeilijkheden heeft, bel dan uw plaatselijke belastingkantoor. U ontvangt daar de hulp die u nodig heeft. De telefoonnummers en adressen zijn aangegeven aan de achterkant van uw gids.

Vergeet het niet. Uw belastingformulier moet uiterlijk 30 april 's nachts gepost zijn.



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DE KEUS VAN 'T SMALLE PAD²⁹

een vervolgverhaal

door G  Verhoog

"Waarom zouden we kattenkwaad uithalen?" vraagt Teunis onnozel, "bovendien moeten we een goed voorbeeld geven aan Peter: hij is nog zo jong."

"Ja, daarvoor ben ik te jong," nijdigt Peter, "maar ik moet erheen en als ik naar de zangvereniging wil, dan ben ik te jong. Snap er maar wat van."

"O ja," herinnert Teunis zich, "we hebben een naam gevonden voor het koor, een pracht naam! "Onderlinge oefening." Hoe vindt u die vondst?"

"Knudde," valt Peter wraakzuchtig in, "het lijkt nergens op."

Hij is de roepende in de woestijn. "Een pracht naam," zegt vader, "dat houdt alles in: de belijdenis dat men moet oefenen om iets te bereiken en niet in zondige hoogmoed wil uitroepen: hoor toe, wat we kunnen - en voorts is het beter dan het vaak genoemde "De Lofstem." Wie heeft een lofstem? Dat komt zelden voor - we staan te diep in de schuld."

"Laat Henk nu nog een psalmvers spelen," leidt moeder af. "Je kunt al wat spelen uit Worp: wat zullen we zingen?"

"Vaders lievelingsvers," zegt Henk, "die is wel wat lang, maar niet moeilijk

en als ik het niet klaarspeel, zingen jullie wel zonder orgel verder."

Dan klinkt door de kleine kamer de zuivere zang van psalm acht-en-zestig vers zeventien:

"Hoe groot, hoe vrees'lijk zijt G'alom
Uit Uw verheven heiligdom,
Aanbidd'lijk Opperwezen!

't Is Israels God die krachten geeft
Van Wien het volk zijn sterkte heeft:
Looft God, elk moet Hem vrezen."

Vader merkt niet eens, dat Henk al spoedig de strijd met de drie mollen heeft opgegeven en met een vinger doorspeelt - het zingen van de psalm is als een stroom van gedachten vanuit het diepste innerlijk; een belijdenis, die krachten schenkt.

13

Peter is blij met de korte dagen. Als het donker wordt, kan er niet gewerkt worden en zijn de zware dagen iets lichter. Het zal niet lang duren voor de winter invalt en het rietdekken gestaakt moet worden; dan gaat zijn vader over op het klompenmaken en kan Peter hem daarbij helpen.

De winteravonden - hij ziet eindelijk

de mogelijkheid de avonden te gebruiken om bij te leren; Teunis en Henk willen hem helpen. Teunis tracht hem vreemde talen te leren en Henk raakt nooit uitgeput met zijn verhalen over vreemde landen en de vaderlandse geschiedenis.

Vader merkt het wel en kan niet anders dan de ijver van zijn zonen prijzen - toch ziet hij een tekort: "Je kunt alles leren wat je wilt," zegt hij tegen Peter, "alles komt van pas, maar jullie vergeten de Bijbel, en dat is het voornaamste."

"De catechisatie dan?" werpt Peter tegen, "daar horen we elke week uit de Bijbel vertellen."

"En leren we elke week een psalmvers," vult Teunis aan. "Ik hoop, dat de Synode nooit aan een nieuwe psalmberijming begint, want dat zal jammer zijn van mijn nu uit het hoofd geleerde psalmen."

"Alsof een psalmvers veranderd kan worden," meent Verbeek. "Daar groeien we mee op, die blijven altijd in onze gedachten."

"Toch kan het niet blijven," voorspelt Teunis. "De taal verandert met de ontwikkeling van de mens, dus de Bijbel en de psalmen ook..."

"Wat wil je nu beweren?" spat Verbeek los, "de Bijbel is onveranderlijk, wijsneus dat je bent! Jouw zoge-

naamde geleerdheid brengt je nu al tot razernij! Ik wil die profane nonsens niet horen, begrepen?"

"De Bijbel is onveranderlijk," stemt Teunis in, "maar ik bedoel de taal; dat is niets erg - u hanteert de taal van uw generatie en wij doen het niet. U zegt nog Jong-geling en koning-gin, hoewel we vaak gezegd hebben dat het uit de tijd is."

Met een ontevreden rimpel in zijn voorhoofd ziet Verbeek hem aan. "Laat ik geen spijt krijgen, dat je zoveel mag leren," zegt hij dreigend. "Het zou misschien beter geweest zijn dat je rietdekker was geworden."

Henk schiet in de lach. "Dan had hij weer eigen wijsheden over het rietdekken," gnuift hij geamuseerd. "Laat hem, vader! Het verstand komt met de jaren."

"Dat is voor jou te hopen," komt Klaartje ertussen, en dat is het einde van de discussie.

Peter is toegelaten tot de catechisatie, hoewel hij de leeftijd nog niet heeft bereikt waarop men rijp geacht wordt de stof te begrijpen, maar de dominee, die het gezin Verbeek met blijdschap in zijn gemeente heeft zien komen, had snel door, dat er in Peter een vlug begrip zit en zijn helder blauwe ogen schijnen voor alles belangstelling te hebben.



Bescherm uw kinderen tegen ziekte door inenting.

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Hier in Ontario verstrekt het Ministerie van Gezondheid de vaccin en uw OHIP betaalt een bedrag aan de dokter voor het toedienen er van.

Maar de verantwoordelijkheid voor de inenting - om zeker te zijn dat uw kinderen zijn beschermd - is voor u. Laat uw kinderen inenten door uw huisarts, of, voor schoolgaande kinderen, gebruik de school inentingsprogramma's die verstrekt worden door de gezondheidsdiensten.

Inenten is snel en gemakkelijk en vaak worden vaccins voor verschillende ziekten gecombineerd. Maar de enige manier om de ziekten te bestrijden is door zoveel mogelijk mensen in te enten.

Uw Ontario Gouvernement doet z'n deel door de vaccin te verstrekken en door het betalen van de inenting door OHIP.

Doet u uw deel. Wees er zeker van dat uw kinderen zijn ingeënt. Informeer bij uw huisarts, public health zuster of bij de plaatselijke gezondheidsdienst.

Een gratis boekje is verkrijgbaar: "Immunization is your responsibility", waarin een overzicht tegen welke ziekten uw kinderen zouden moeten worden ingeënt en op welke leeftijd.

Schrijf voor dit boekje naar:

Health Resource Centre
Communications Branch
Ontario Ministry of Health
Hepburn Block, Queen's Park
Toronto, Ontario M7A 1S2

Dennis Timbrell,
Minister of
Health



William Davis,
Premier

Province of Ontario

Classified Advertising

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Notes of thanks.....\$6.00

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CALVINIST CONTACT

99 NIAGARA STREET,
ST. CATHARINES, ONT
L2R 4L3

Notes of Thanks

MOL: Mrs. A. Mol and children wish to thank everybody for the support during the last 25 years and the overwhelming sympathy shown with the passing away of our husband and father Marten Mol, Toronto, Ont.

Births

SMIT: With joy and thankfulness to God we announce the birth of our second daughter NATALIE ANN, born March 24, 1977. A sister for Judy. Grateful parents: Jim and Alice Smit, 8 Caldwell St., St. Thomas, Ont. N5R 5G1

VOGELAAR: Rene and Jean Vogelaar thank God for the safe arrival of their daughter ELIZABETH JEAN (Lisa) on March 12, 1977. 8th grand-child for Mr. H. Vogelaar, Cambridge, Ont.; 1st grandchild for Mr. & Mrs. L. Nymeyer, Cambridge, Ont.; 18th great grandchild for Mrs. B. Nymeyer, Cambridge, Ont.; 5th great grandchild for Mr. & Mrs. Gerrit Vander Steen, Pembroke, Ont. 24 Crombie St., Cambridge, Ont.

Marriages

REITSMA-BOERS: Mr. & Mrs. Y. Reitsma of Scarborough and Mrs. A. Boers of Ancaster are pleased to announce the marriage of their children: MARTHA and JAN ALBERT. The ceremony took place on April 2, 1977 in Grace Chr. Ref. Church, Agincourt, Ont., Rev. J. B. Vos officiating. Future address: 8 Mozart Court, Whitby, Ont.

VEENBAAS-HOFSTRA: Mr. & Mrs. Arthur Veenbaas of Sarnia, Ont. are happy to announce the forthcoming marriage of their second daughter ALICE to GEERT HOFSTRA, son of Mr. & Mrs. Luit Hofstra of Drachten Fr. The ceremony will take place D.V. on May 13, 1977 in the Pelikaan Kerk, Leeuwarden, Neth. Future address: De Kuinder 178, Drachten, Fr.

Anniversaries

Sneek Brampton
1947 1977
With gratitude to God, we hope to celebrate on April 19, 1977 the 30th wedding anniversary of our parents

ARCHIE DE HOOP
and

BERTHA DE HOOP nee Kampen
We are thankful to God for the blessings He has given them in the past and pray the Lord to continue to bless and guide them in the years to come.

Their thankful children:
Herman & Mariene De Hoop
Arnie De Hoop
Janet & Bob Elliott
Larry De Hoop
89 Dennison Avenue, Brampton, Ont. L6X 1E9

Anniversaries

With joy and thanks to God, we are pleased to announce the 25th wedding anniversary of our parents

HEMKE and GRIETJE
VANDER ZWAAG nee Blokzijl

which will take place D.V. on April 27, 1977 in Port Alberni, B.C.

Bob & Marian
Rolf & Judy
Margaret, Rosella, Sidney,
Donald, Peter

1937 1977
Haamstede, Zld. New Westminster
With joy and gratitude to our heavenly Father, we hope to celebrate D.V. the 40th wedding anniversary on April 29, 1977 of our parents and grandparents:

PETER A. VAN EGMOND
and
MARINA A. VAN EGMOND
nee Vis

Their thankful children and grandchildren:

Calgary, Alta. - Bill & Marion Oostenbrink: Jim, Robert, Tony, Marcel

Delta, B.C. - Bill & Margaret Van Egmond: Michelle, Robbie, Yolanda

Prince George, B.C. - Jerry & Martha Van Egmond: Annette, Ryan

Le Duc, Alta. - Casey & Betty De Haas: Nicole, Leona

Family and friends are cordially invited to the reception on Saturday April 30th, 1977 D.V. from 7:30-10:30 p.m. Canadian Reformed Church Hall, Surrey, B.C. Home residence: 411 - 4th Avenue, New Westminster, B.C.

1952 1977
On April 25, 1977, we hope to celebrate the 25th wedding anniversary of our parents and grandparents

LEN and THERESA STOL
nee Prins

We thank the Lord for these many happy years together. Congratulations from:

Red Deer, Alta. - Bill & Shirley Jenkins: Angela, Darcey
Mirror, Alta. - Alan & Tilly McKenzie

Blackfalds, Alta. - Tim & Lucy Oldford: Cody, Michele

At home - Clarence, Edward, Irene, Nancy, Betty Jane, and Miranda

5210 Lawton Ave., Blackfalds, Alta.
Open house will be held on April 22, 1977 at 8 p.m. at the Lacombe Memorial Center, 5214 50 Ave., Lacombe, Alta. No gifts please.

1927 Sarnia 1977
Oh, give thanks to the Lord, for He is Good, for His lovingkindness is everlasting.
On April 29th, the Lord willing, we hope to celebrate with our parents, grandparents and great grandparents

MR. & MRS.
WILLIAM KLEEFMAN

their 50th anniversary.
Their grateful children:

Sarnia - Jean & Fred Datema: William

Lambeth - Cornelius Kleefman

Forest - Grace & John Linker: Ralph

Nancy, William, Audrey

Clarence

Mt. Brydges - Harry & Jenny Kleefman: Mary, William, Karen, James

Strathroy-Freda & Arend Nywening

Clarence, Caroline, Frances

Raymond, Kenny

Sarnia - John, Albert

Parhill - Rudolph & Helen Datema: Freddy, Elizabeth

That God may continue to bless them.

Open house Friday April 29th from 8-10 p.m. First Chr. Ref. Church, Exmouth St., Sarnia. Best wishes only please. 2288 Churchill Rd., Sarnia, Ont.

Anniversaries

1952 1977
On April 9, 1977, the Lord willing, we hope to celebrate with our parents and grandparents

RIEN and NEL VANDENDOOL
nee Penning

their 25th wedding anniversary.
Love from their children and grandchild

Caledonia - Geraldine & William: David

Peter & Donna

at home

Carol Ann

Open house will be held on Friday April 8, 1977 at the Chr. Ref. Church

York, Ont. from 7:30 p.m. Home address: 66 Stirling St., Caledonia, Ont. N0A 1A0

1952 1977
Lemmer Baileboro
On April 17, we hope, the Lord willing, to celebrate the 25th wedding anniversary of our parents

WILLEM and ALBERTJE
VANDERBYL nee Toering

Open house will be held on that day from 2-5 p.m. at our home in Baileboro.

Ed & Sharon (fiancee)

Liz

Share each others troubles and problems and so obey our Lord's commands. Gal. 6:2 from the Living Bible.

Leeuwarden Sarnia
1952 1977

Happy is he, that hath the God of Jacob for his help, whose hope is in the Lord his God. Ps. 146:5

On April 25 D.V. we hope to celebrate with our dear parents and grandparents

ARTHUR and BETTY VEENBAAS
nee Veenstra

their 25th wedding anniversary.
Praise God from whom all blessings flow.

Their thankful children:
Sarnia - Ann & Doug De Groot: Jodi

Leeuwarden - Alice & Geert Hofstra (engaged)

Sarnia - Sidney

1314 Lakeshore Rd., Sarnia, Ont. N7S 2L8

Bleiswijk Stoney Creek
1927 1977

We thank the Lord, that on April 21, 1977 D.V. we may celebrate the 50th wedding anniversary of our parents, grandparents and great grandparents

HERMAN DUIVESTYEN
and

ANN DUIVESTYEN nee Verheul

We pray that the Lord will continue to bless them and keep them in the years to come.

O, give thanks to the Lord, for He is good, for His lovingkindness is everlasting. Ps. 118:1

Their grateful children:
Unionville, Ont. - Sharon & Bill Lenters

Woodstock, Ont. - Brian & Ann Duivesteyn

Grimsby, Ont. - Tony & Carol Duivesteyn

10 grandchildren, 2 grandchildren-in-law, and 2 great grandchildren.

Open house will be held at the Church of the Redeemer, 23 Lake Ave. S. Stoney Creek, Ont., on April 23rd, 1977 from 2:00-4:30 p.m. Best wishes only. Home address: 16a Second St. S. Stoney Creek, Ont. L8G 1R5

Do you
appreciate C.C.?
Send it to a friend.

Obituaries

Promoted to Glory

JOHANNA REITSMA
nee Den Bok

March 30, 1977, in her 58th year.
"Saddened but not without comfort from the Lord." (2 Cor. 4:16-5:1-10)

Tom Reitsma, 830 Garth St., Hamilton, Ont. L9C 4K5

Children:
Victoria, B.C. - Bob & Helen Reitsma

Helen & Bill Vander Wal

Hamilton, Ont. - Ynze & Elly Reitsma

Waterdown, Ont. - Bette & Harry Vander Giessen

Montreal, P.Q. - Marge & Harry Reitsma-Street

Toronto, Ont. - Wilma Joy & Wietze Veenstra

nine grandchildren

Brothers and sisters:

Burlington - Henry & Jane Den Bok

Toronto - Tom Den Bok

Holland - Metta & Ad Stolk

Toronto - Nel Kovessy

Burlington - Gerry & Pauline Den Bok

Alice & Bill Beartse

Burlington - Alice & Bill Beartse

London - Bill & Flora Den Bok

Testimonial service took place Friday, April 1, at the Immanuel CRC, Hamilton, Ont.

In His infinite wisdom the Lord took from this earth, through a tragic accident, on Saturday, April 2, 1977, our nephew and cousin

JOHN CARL TJEPKEMA

at the age of 19 years. Son of Mr. & Mrs. G. Tjepkema-Zuidema of Burlington, Ont.

Brampton - C.J. Verkerke

W. Verkerke, nee Tjepkema, Gerald Verkerke

Stratford, Ont. - Carl & Lillian Verkerke

Burlington, Ont. - W. Zuidema and M. Zuidema-De Graaf: Florence, Gary, Annette, John

Suddenly on March 15, 1977 our heavenly Father took to be with Him in His eternal glory our dear mother and grandmother

JANTJE DUURSMA

at the age of almost 87 years. Since Oct. 1973 widow of Auke van der Meer.

Rom. 6:22

Donkerbroek, Holl. - W. van der Meer-Hummel

Belleville - F. Sikkema-van der Meer

W. Sikkema

W. van der Meer, A. van der Meer-Gorter

Rotterdam, Holl. - O. van der Meer

Belleville-S. van der Meer, G. van der Meer-Geertsma

Donkerbroek, Holl. - P. van der Meer, K. van der Meer-Kuipers

Bowmanville - T. Posthumus-van der Meer, T. Posthumus

grand and great grandchildren

48 Parkway Cres., Bowmanville, Ont. L1C 1C1

On Saturday, April 2, it pleased the Lord to call home our step

father

On Saturday, April 2, it pleased the Lord to call home our step-father

DAD ZWART

husband of Mrs. Rennie Zwart (Janssen)

His loving care for our mother and us will always be remembered.

Trudy & Peter Buma

Jane & Albert Neutel

Harry & Margaret Janssen

Luke & Helen Janssen

Simon & Alice Janssen

Rennie & Bert Hulshof and grandchildren

"...Thanks be to God who gives us the victory through our Lord Jesus Christ." 1 Cor. 15:57

Obituaries

Psalm 103

We rejoice with the angels of heaven in the sudden death of our husband, father and grandfather,

JOHN J. KNIGHT (KNEGT)

who stepped from his earthly paradise to his heavenly paradise on April 1, 1977 at age 65.

Dear husband of Grace (Weeda) Knight

St. Catharines - John & Gay Knight: Orville, Wayne, David, Dodi

Escalon, Calif. - Nancy & Lawrence DeRuiter: Richard, Ronald, Randy, Bobby, Daryl

St. Catharines - Jack & Betty Knight: John

Bill & Mary Knight: Marlene, Teresa, Eric

Welland - Keith & Marian Knight: Erika

St. Catharines - Joyce & George De Roo: Michael

Funeral services were held from the Riverside Christian Reformed Church, Wellandport, Ont.

764 Welland Ave., Fenwick, Ont.

On April 1 the Lord took home our dear friend

JOHN KNIGHT

who was a great blessing to our Bible club. May the Lord sustain Mrs. Knight in the loss of her husband.

Mr. & Mrs. Glasbergen

Mrs. Hellinga

Mrs. Hoekstra

Mr. & Mrs. Kooistra

Mrs. Nieboer

Teachers Wanted

ONTARIO

AYLMER: The Immanuel Christian School of Aylmer, Ont. will be in need of Primary, Junior and Remedial teachers for the 1977/78 school year. Please forward applications to: William Hordyk, Principal, 75 Caverly Rd., Aylmer, Ont. N5H2P6 Tel. (519) 773-8476.

CLARKSON: The John Knox Chr. School Society of Mississauga urgently requires two full-time teachers by Sept. 1, 1977. One for the primary grades, and one for the senior grades. We are very much interested in teachers who have a major in French, Physical Education or Music. Other applications are also invited. Please send your applications to: Mrs. M. Hoppe, secr., 946 Purcupine Ave., Mississauga, Ont. L5H 3K5. Tel. 416-822-6706.

BRAMPTON: The John Knox Christian School of Brampton, Ont. invites applications for the primary and intermediate grades. Please contact: I Witteveen, principal, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Tel. (416) 451-3236.

BRANTFORD: The Brantford Chr. School invites applications for a possible opening in grade 5 and 6 (about 24 pupils). Please send inquiries to: Mr. Wm. Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3E4. Telephone: 752-0433 (school) or 753-9657 (home).

CHATHAM: Chatham District Chr. Secondary School requires teachers of history, geography and mathematics for September 1977. For inquiries contact: Anton Brink, principal, 90 Park Ave., E., Chatham, Ont. N7M 3V4. Tel. 1-352-4591 school, 1-519-352-9348, home

Classified Advertising

Teachers Wanted
ONTARIO

BARRIE: Timothy Christian School, 49 Ferris Lane, Barrie, Ont. L4M 2Y1, invites applications for teaching positions in the intermediate and senior grades. Being able to teach French, an asset. Direct inquiries to: Andy Borger, principal. Phone: 726-6621 school or 458-4502 home.

CHATHAM: Calvin Chr.School invites applications for a grade 2 teacher position. Contact John Postma, principal, Calvin Chr.School, 72 Tissiman Ave., Chatham, Ont. N7M 4G5. Tel. 519-352-4980(school) or 519-352-7427 (res.)

STRATHROY: Calvin Chr.School invites applications for a possible opening in Grade one. Part time French position is also available. Please contact: H.Vander Vecht, principal, Calvin Chr.school, 48 York St., Strathroy, Ont. N7G 2E5. Tel. (519) 245-1934 (school) or (519) 245-1658 (res.)

COLLINGWOOD: Praise the Lord! The Collingwood Christian School Society will be establishing, the Lord willing, an elementary inter-denominational Christian School, beginning Sept. 1977. The Society is inviting applications for the positions of a teaching principal and one additional staff member. If you are interested in becoming part of a team that desires to make Chr.Ed. available to the children of committed christians within the Collingwood community, and becoming part of a growing School Society located in "Blue Mountain Country", please send your inquiries or applications to: Collingwood Christian School Society, Box 405, Collingwood, Ont., L9Y 2L8. Ph.(705) 428-3047 or 429-3271.

GUELPH: John Calvin Chr.School, Guelph, Ont. invites applications for a teacher for grade 7 and 8 in the schoolyear 1977/78. Send applications to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8 or call Agnes Struik at (519) 824-8860.

JARVIS: Jarvis district Christian School invites applications for the following positions: one full-time teacher, half-time for grade 8 and half-time for remedial education; one teacher for a single primary grade; and there may be possible positions in the junior grades. Please send all application inquiries to: Pete Weening, Principal, R.R.1, Jarvis, Ont. N0A 1J0, or phone: 587-4444 or 428-0887.

NEWMARKET: Holland Marsh-Springdale Christian School invites applications for teaching in the primary and intermediate grades. Send applications and inquiries to: Mr. J. Van Breda, principal, Holland Marsh Christian School, R.R.#2, Newmarket, Ont. L3Y 4V9. Tel. 416-775-3701 or 705-737-0957.

OTTAWA: The Ottawa Christian School invites teachers to apply for September 1977/78. Areas of need are grade 2-5, Remedial and French instruction. Please forward all inquiries to Mr. Huber Huyer, principal. The Ottawa Chr.School, 2191 Benjamin Ave., Ottawa, Ont. K2A 1P6.

OWEN SOUND: The Timothy Christian School in Owen Sound, Ont. invites applications for a possible teaching position in the primary grades. Write to: Timothy Christian School, Box 820, Owen Sound, Ont.

Teachers Wanted
ONTARIO

SARNIA CHR. SCHOOL
We will have an opening in the primary grades. Please direct all inquiries to: Mr. G. Duthler, principal, Sarnia Chr. School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9. Telephone: (519) 344-4562 (school).

THUNDER BAY: Thunder Bay Chr.School requires a teacher for grade 4 for Sept.1977. For inquiries contact: P.Zandstra, secr., R.R.#3, Thunder Bay, Ont. P7C 4V2. Tel. 807-939-2377.

TRENTON:Trenton Chr. School will need a teacher for the grade 2/3 level for the 1977-78 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Chr. School, 20 Fourth Ave. Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

Calvin Christian School
547 West 5 th St., Hamilton, Ont.
The education committee invites applications for the position of grade 7 or grade 8 teacher. Applicants should have major/minor/or special interest in

General Science
and/or
History
Phone: **W.H.Hultink**, principal, for additional details at:
416-388-2645 (school) or 416-679-6017 (home)
or call a present staff member to find out what kind of school you can be associated with.

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL
Applications are invited for the position of a
PRINCIPAL
applicants are asked to write or phone
Mr.D.L.Beishuizen, 2 Cove Drive, Rexdale, Ont.
M9W 3V3 - Ph.742-1409, or
Mr.H.J. van het Veld, principal
Toronto Distr.Chr.High school,
Box 527, Woodbridge, Ont. L4L 1B3, Ph.851-1772.

Toronto District Christian High School
invites applications for a teaching position in
French, Biology and Geography
Please send all applications to:
Mr. H.J. van het Veld, principal
Toronto District High School
Box 527, Woodbridge, Ont., L4L 1B3

Beacon Christian High
St.Catharines, Ont.
invites applications from new and experienced teachers for
Mathematics
Applicants are asked to write or phone John Vriend, principal
Beacon Christian High, 2 O'Malley Drive, St.Catharines, Ont. L2N 6N7. Phone: (416) 682-2283.

Teachers Wanted
ALBERTA

NEERLANDIA: Neerlandia School invites applications & inquiries for a Social Studies-Science teacher for Grades 7-10 for the 1977-78 school year. Also possible openings in the Elementary grades. Please contact John Piers, Principal at Box 89, Neerlandia, Alberta, T0G 1R0, or phone collect 1(403)674-4308.

ROCKY MOUNTAIN HOUSE: The Rocky Christian School invites applications for one teacher for grades one and two (about 20 pupils). Send applications or inquiries to: Mr. Peter Valkenier, Principal, P.O.Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel.:1-403-845-3516.

Teachers Wanted
MANITOBA

WINNIPEG: Calvin Chr.School invites applications for the position of math and science teacher for grades 7, 8 and 9, commencing Sept.1977. For information write: Mrs. G.Baker, Box 44, Station F, Winnipeg, Man. R2L 2A5.

BRITISH COLUMBIA
ABBOTSFORD: Abbotsford Chr. School needs Junior High teachers in Science/Math and Home Economics/Commercial. We are also looking for a principle for our Junior High, who would teach part-time, as well as someone with interest and ability in vocational subjects. If you are interested in serving in a growing school system, please contact: Mr.J.Kampman, P.O.Box 175, Abbotsford, B.C. V2S 4N8. Tel.604-859-5167(school), 583-1209(res.)

AGASSIZ: Agassiz Christian School needs a teaching principal for the 1977-78 school term. Address applications to S.L.Toering, principal, Box 323, 7571 Morrow Rd. Agassiz, B.C.

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

DUNCAN: The Duncan Chr. School Board invites applications for the positions of teaching principal and primary teachers beginning Sept. 1977. Please send your letters of inquiry and/or applications to the principal: Mr.H.J. Bulthuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725 and school, 604-746-5341

LADNER: The Ladner Chr. Elementary School invites applications from teachers for a vacancy in our grade 4/5 classroom for the 1977/78 schoolyear. Send applications to the principal, Mr.R.Bruinsma, 5280 48th Ave., Delta, B.C. V4K 1W5, or call collect:604-946-2514 (school) or 604-594-3016 (res.)

LANGLEY-SURREY: The Shannon Heights Chr.School (Langley-Surrey, B.C.) has an opening for a teaching principal for the 1977-78 school year. Please send inquiries and applications to the secretary Mrs.R.Terpstra, 17885-40th Ave., Surrey, B.C. V3S 4N8 or call 604-574-7502.

MAPLE RIDGE: The board of the Haney-Pitt Meadows Christian School invites applications for teaching positions in the primary and intermediate grades for the coming school year, beginning September 1977. Please send correspondence to: The Education Committee, Mrs.R.VanderWal, secretary, 12138-206th St., Maple Ridge, B.C. V2X 1T7, or phone (604)-465-9371.

SMITHERS: The Smithers Chr. School has 3 openings for teachers for 1977-78. One primary, one intermediate, one Junior High (Math & Science). Please contact Glenn Ewald, principal, at Box 2117, Smithers, B.C., for further information. Please include telephone number with first correspondence.

VANCOUVER: Vancouver Christian Elementary School, 5621 Kil-larney St., Vancouver, B.C., V5R 3W4 is in need of a teacher for the 1977/78 school year. Please send your application to Mr.Frank De Vries, principal, or call the school at 604-435-3113 or at 604-434-8832.

Teachers Wanted
BRITISH COLUMBIA

VERNON: Vernon requires one teacher-principal and teacher for starting of Christian School this year. New school, new challenge in the heart of the Okanagan Valley. Experienced teachers, please reply. Comparable salaries. Contact Mary Spoor, Secr., Rimer Rd., R.R. 3, Vernon, B.C. V1T 8L6 or (604) 545-0224. Truly an opportunity.

VICTORIA: requires a primary teacher for grades 1 and 2. All applications will be considered but experience and some music an asset. Send applications to: Mr.Wm A.Van Dyk, Saanich Chr.School, 671 Agnes St., Victoria, B.C. V8Z 2E7.

Employ Wanted
Christian lady around 40 would like to have a housekeeping job in a small family. Please reply to #4161, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Young man, 18, would like job on a farm in Southern Ontario. Has experience. Phone 519-669-5638.

I am a young, married **teacher** with six years experience with the same Ontario board in grades 4-6. My specialties are vocal music, English literature, and working with intellectually gifted students. I am currently involved in community, church and school activities, but feel the need for a more challenging position. I am interested in teaching in an inter-denominational school in Ontario or Alberta. Ian Robertson, 43B Kirkpatrick Ave., Dryden, Ont. P8N 2G2, ph. 223-6333.

Help Wanted
I'm a fifty year old dairy farmer in the Niagara Peninsula and I'm looking for a housekeeper. For information write to Box #4170, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Personal
Christian widow, 44, with one dependent boy, living in Ontario, would like to write and/or meet gentleman, same age. Please send letter with recent photo, if possible, to: Box # 4167, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Real Estate
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9 and 10 room house. New dairy barns. Pipe line milking, 3 silos with unloaders, new drive shed. 100 milk cows, all the implements.

100 acres sow and hog farm
9 room brick house, barns 36 x 60, 32 x 40, 28 x 88, 42 x 72. Feed mill. Highway farm 4 mile from Clinton.

100 acre dairy farm
8 room house. Barn 60 x 70. Drive shed, silo with unloader. 30 milk cows. All the implements.

C.BURUMA., R.R.2, Clinton, Ont. Tel.482-3267
Salesman for:
G.K.REALTY INC.
CLINTON, ONT.

Classified Advertising

Real Estate

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FOR SALE:

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**Leeds Management
& Realty Ltd.**

at 818 Fifth Ave. S.W.,
Calgary, Alberta,
T2P 0N3,
Tel.: (403) 265-9650

Real Estate

SARNIA BLUEWATER COUNTRY

For buying, selling, or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you! Call or write:

BART HUIZINGA
REAL ESTATE
1296 MICHIGAN AVE.,
SARNIA, ONTARIO.
TEL. (519) 542-3494

**Moving to
EDMONTON AREA?**
for city or rural property call
J.B. (JOHN) LUDWIG

15512 Stony Plain Road
(Christian School area specialist)
403-487-5884 (res.)
or **489-2551 (office)**, or
distacom **426-5880**, page 3393

For Rent

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CROSSWORD

ACROSS

- 1 Cats and dogs
- 5 Boy's nickname (poss.)
- 9 Chairman's mallet
- 10 Camper's shelter
- 11 Sports area
- 12 Transcaucasian people
- 14 Fixes
- 15 Palm cockatoo
- 16 Half an em
- 17 A U.S. president
- 19 Thoroughfare
- 22 Confederate general
- 23 Old times (archaic)
- 24 Hint
- 26 Donkey
- 28 Crows
- 31 Marks of infamy
- 34 Continent (abbr.)
- 35 Spanish priest
- 36 Calyx leaf
- 39 Great quantities (colloq.)
- 40 Fragrance
- 41 Hebrew dry measure (pl.)
- 42 Quoted
- 43 Weaver's reed

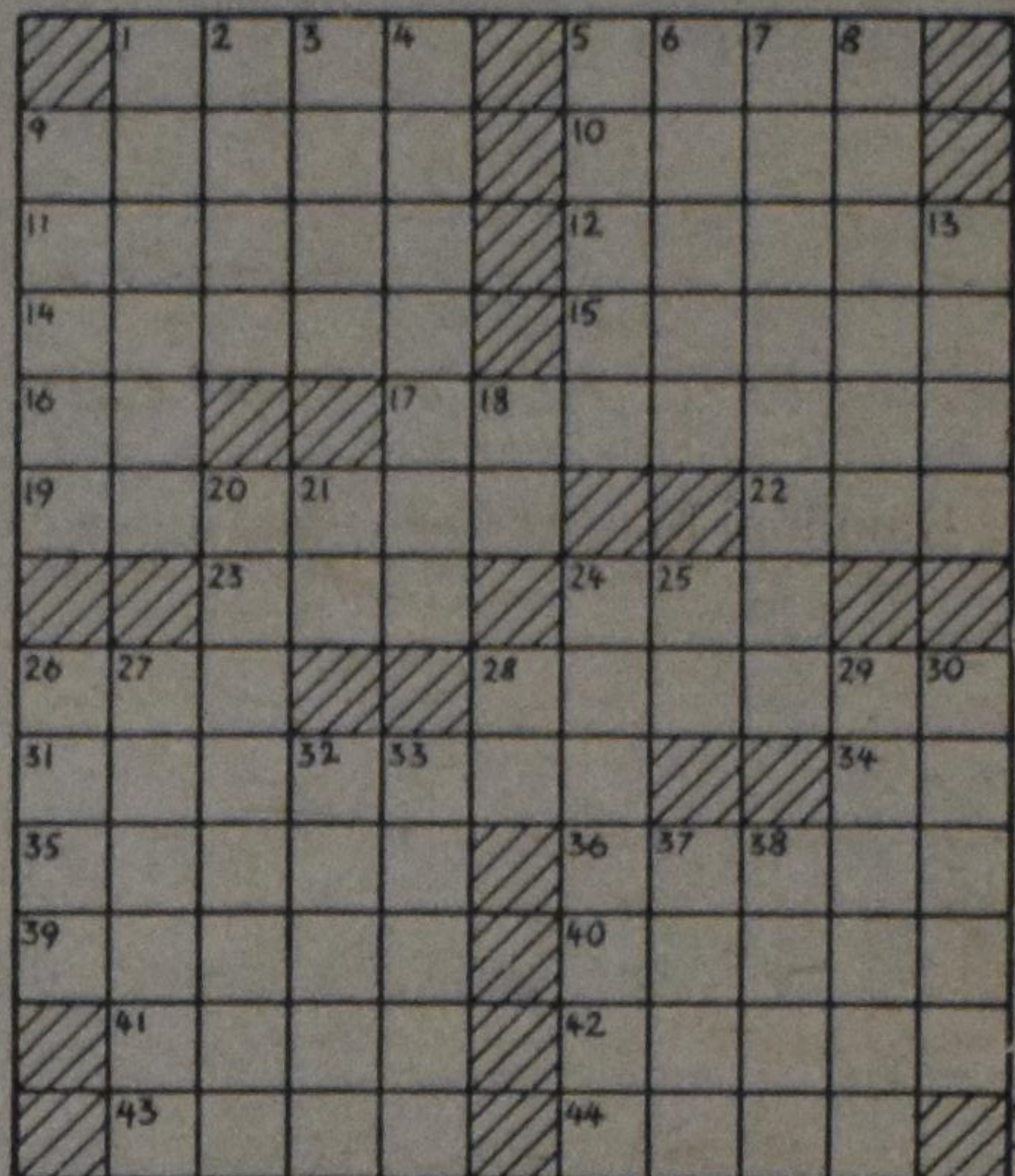
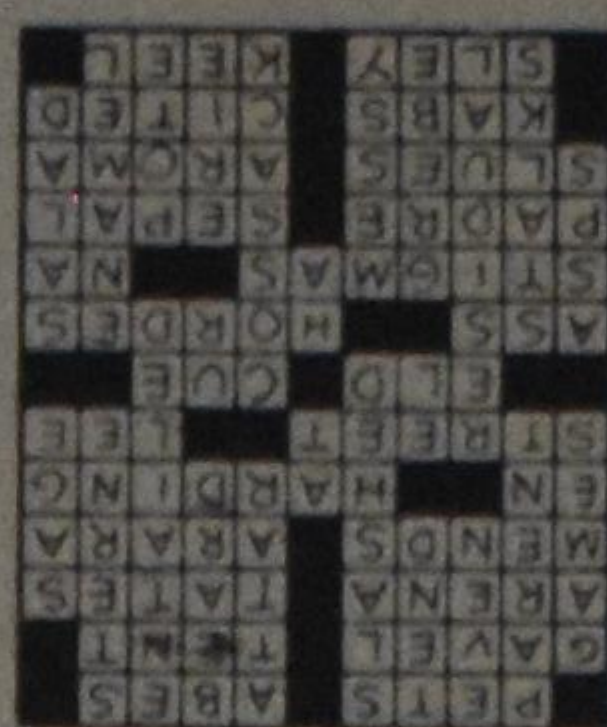
DOWN

- 1 Father or mother
- 2 Level
- 3 Serve
- 4 Gashed
- 5 Oil of rose petals
- 6 Goatee for one
- 7 Necessitated
- 8 English author
- 9 Sports
- 13 Wise

Close to

- 20 A re-mainer
- 21 Overhead train
- 24 Russian cavalryman
- 25 Biblical city
- 26 Vipers
- 27 Stems
- 28 Exclamation
- 29 Outer layer of tooth
- 30 Lettuce with dressing

Answer



"It's 2 A.M. and I feel rotten.
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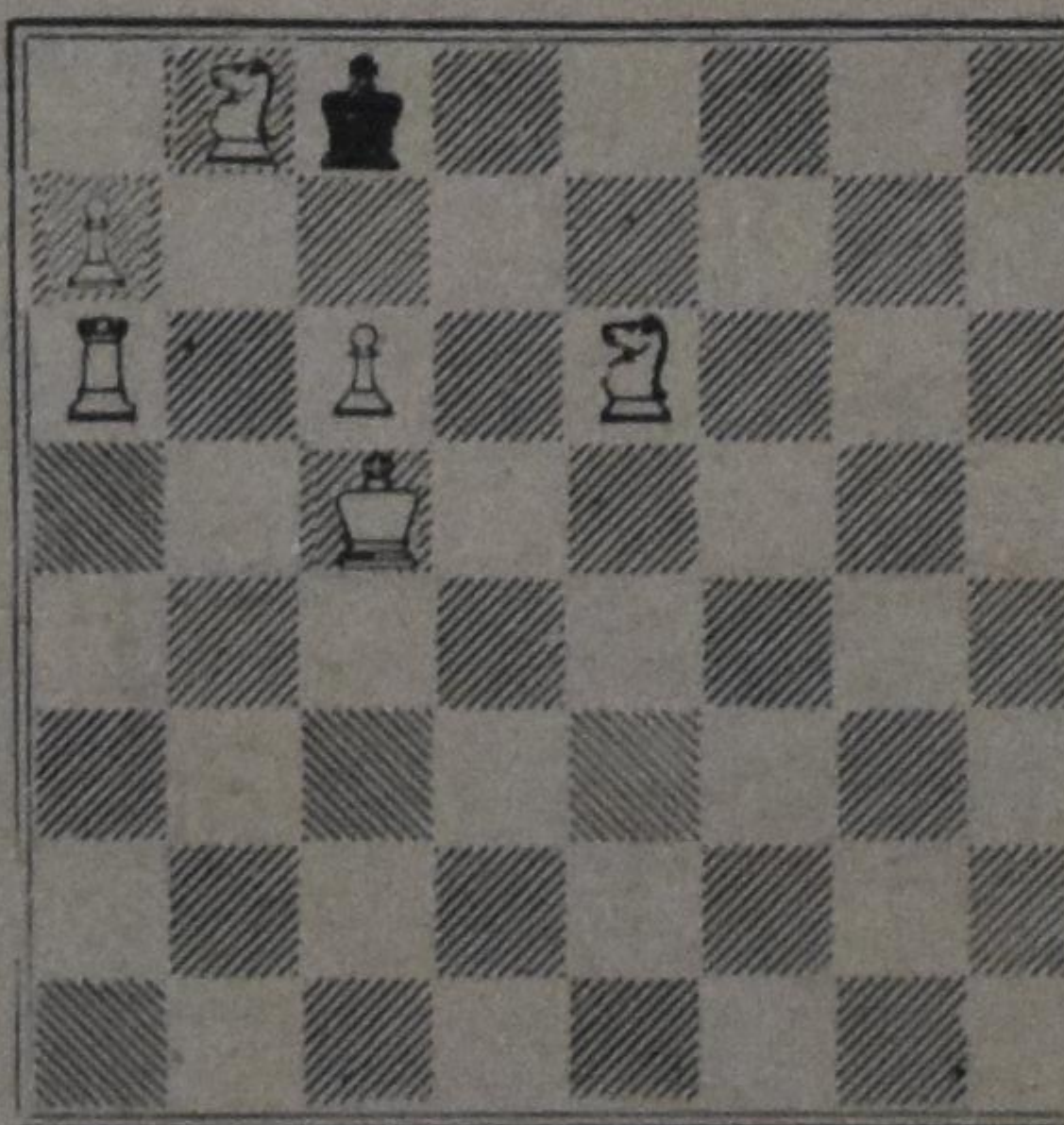
Editor: Pete Layer

LET'S PLAY CHESS

SECOND SERIES OF PROBLEMS IN APRIL

#697

T.H. Siers, Germany, 1940



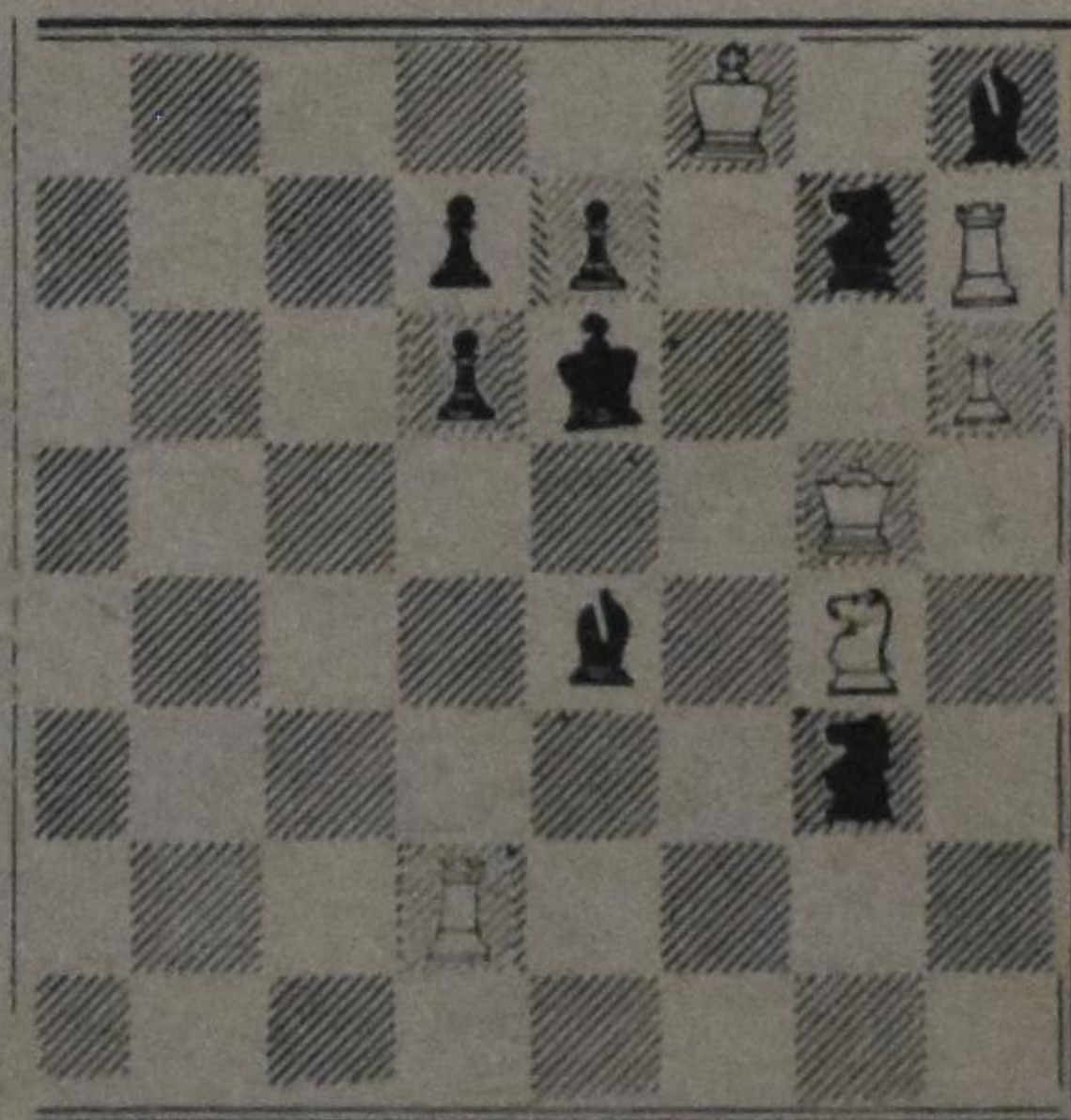
3 mover 3 pts

NOTES:

- 1. Neither problem is very complicated this week. There are no tries nor hidden Black defences as far as I can see. The ideas the authors present are not new to this column, either. I do hope you will enjoy the variations and the unique way to checkmate for these positions.
- 2. Please give the full solution to #697, and the key and threat, if any, for #698.
- 3. Send your solutions for the April problems postmarked May 20 (latest) or May 25 for those not living in Ontario to **Calvinist Contact** c/o Pete Layer. Chess prizes (books) are waiting for those who obtain 90 points which can be done in less than a year.

#698

D. Bruma, Holland, 1946



6 2 mover 2 pts

LETTERS

Do they know
what they
are doing?

Dear Sir:

During the last few months I'm sure that all of you have read and heard much about the great seal hunt off the coast of Newfoundland. Well, I'm one of the few who disagrees with what the Greenpeace organization and all the followers are doing.

Just recently I had the opportunity of visiting the southern coast of Labrador and learned a lot about the way of life in many of these fishing villages. First of all a large majority of the fishermen are unemployed because they have handcuffed by the weather during the winter months. They look forward to the seal hunt like we look forward to the May long weekend. A good hunt may last up to three weeks and 25% of their income for the year.

The seals are instantly killed and are skinned later that day. The meat and skins are then sold as well as kept for their own use.

A full grown seal can eat up to its own weight in fish per day. So a large herd of seals in a certain area could really destroy the fishing potential in that area. The Canadian government also verifies that there will be too many seals for their own good if the hunt would be ended in the future.

So many people are voicing their concern about the slaughter of these animals, and this also hits the front page of the paper. Is not the Pro-Life organization which tries to protect and save human babies from death via legal abortions, much more important than the life of an animal?

I think it's also safe to say that many of these same protesters also wear and own fur coats made from mink, fox, wolf, muskrat, and many other such animals. And unless they are vegetarians they also must eat meat from baby-beef, pork lamb or chicken. They are animals too.

It's true that it is our Christian duty to stand up and be heard when the world tries to erode what is right and honest, but it is also true that we must first realize and evaluate for what, and why we are defending a particular cause.

Fred Stevens
Ottawa, Ont.

Zino
Pads

FAST RELIEF FOR

CORNS

Scholl

The Reality of South Africa

The Reality, published by the state department of information, Pretoria, South Africa, reviewed by John Platjes, formerly of South Africa, now residing in Toronto, Ont.

The Reality, compiled and published by the State Department of Information, Pretoria, is among the latest of South Africa's re-formulation of its well-known policy of separate development, better known as Apartheid. An impressive argument.

The book comes hard on the heels of similar endeavours, and it presents a picture of South Africa as the microcosmos of the world's ethnic problems as the government sees it and as the world outside apprehends (or misapprehends) it, depending on your point of view.

The Reality is another desperate plea for understanding, a sensitive response to the caustic reaction of the world's opinion of the country's racist laws. The book includes an outline of the main accusations against South Africa, as well as the official (and typical) answers to those accusations, from a historical, ethnological, political and economic point of view.

The Reality is purported to be of value to "...students, politicians, clergy, businessmen, officials, journalists and other opinion-formers and decision-takers..." There is delicious fine irony in this statement, since these types are the very people who are the most vociferous and uncompromising critics of the government's apartheid.

Even if there were no Sharpeville or Soweto to live down, the government would have a difficult time convincing the world of its sincerity through this book. The world in general couldn't even be interested to open it, let alone, read it. It provides a worthwhile study for those interested enough or caring enough for the survival of South Africa.

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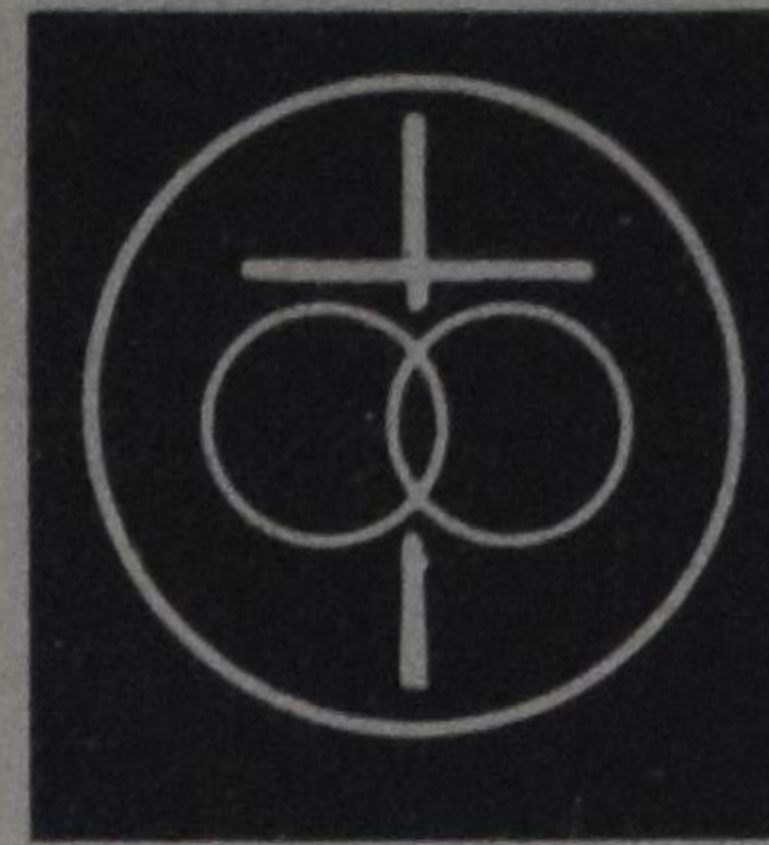
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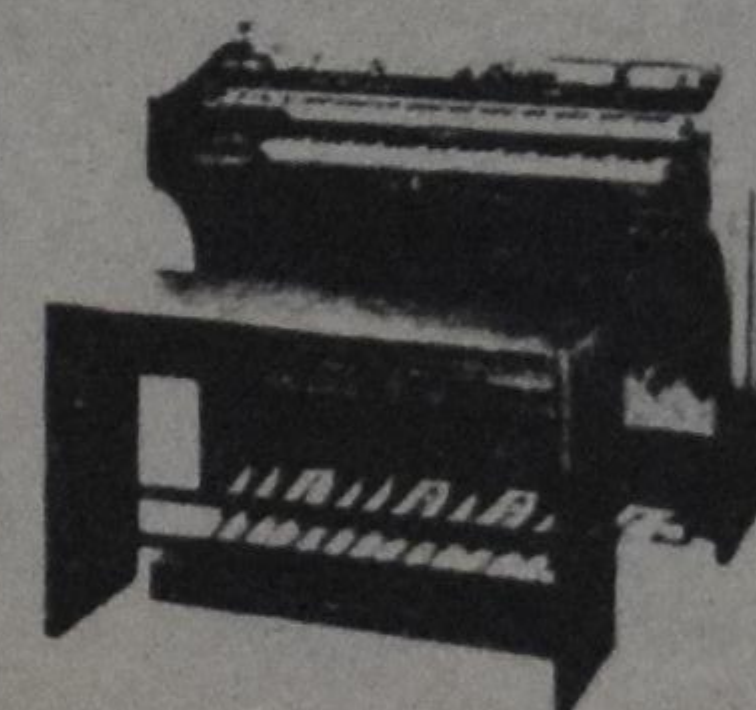
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Things We've Read

A book about church architecture in Upper Canada

Hallowed Walls: church architecture of Upper Canada by Marion MacRae and Anthony Adamson, published by Clarke, Irwin & Co. Ltd., Toronto, Ontario; 1975; 304 pages.

Reviewed by Rev. Henry R. DeBolster, pastor, Maranatha C.R.C., St. Catharines, Ont.

Do you remember the little white churches along the country side? Small churches and bigger churches of the Reformed, Christian Reformed and other denominations? You will not see too many anymore. You find a few yet here and there, but most of them have been replaced by other buildings, more modern, more in tune with the purpose of worship, more in accordance with the liturgy and theology of the Church.

It is too bad, however, that with the breaking down of these churches much of the early history of the church has disappeared as well, while somehow a church building reveals very much of the thinking of the people who built the church.

I was very much struck by this fact when I read "Hallowed Walls". Let me tell you if you are at all interested in

the history of Ontario, the history of the origin of several of the churches in this Province then by all means get a hold of this book. It is a delight.

This book is the result of six years of study and research. Field research took place in which existing structures were examined and recorded.

Locally both traditions and documentations were checked. Even the parent countries were studied in order to trace the origins of the style as well as liturgical practices which affected the planning of the buildings. All major religious denominations which were present in Pre-Confederation Ontario and which still possess places of worship from that period were studied, and the study always took place from the point of view of the denomination involved. The author says "...each religious group was considered to be correct, infallible, and irrefutable in belief and practice while its buildings were being discussed."

The book consists of ten chapters and each chapter deals in detail with a certain style of building beautifully illustrated. We hear of the

early mission among the Indians, the difficulties of faithful loyalists who found themselves under French rather than English rule, and how after many petitions the country is divided in Upper and Lower Canada so that these loyalists are able to settle in accordance with their beliefs. The Neo-Classic, the Gothic, the Regency, the picturesque, the plain styles are all discussed and photographed for us. Two chapters deal with the Greek and Italian traditions.

Unfortunately there were no churches of the Reformed faith around in Ontario before Confederation and consequently we do not read anything about these churches. However, we do read much of the Presbyterian churches and we immediately feel the close tie that binds us in their history. It is interesting and I feel somewhat proud that one paragraph on page 259 and a good picture on page 260 is devoted to the building of the First Christian Reformed Church of Hamilton, even though the name of the church is given as the First Reformed congregation.

A graphic supplement is added to the text. In this section it is shown how certain

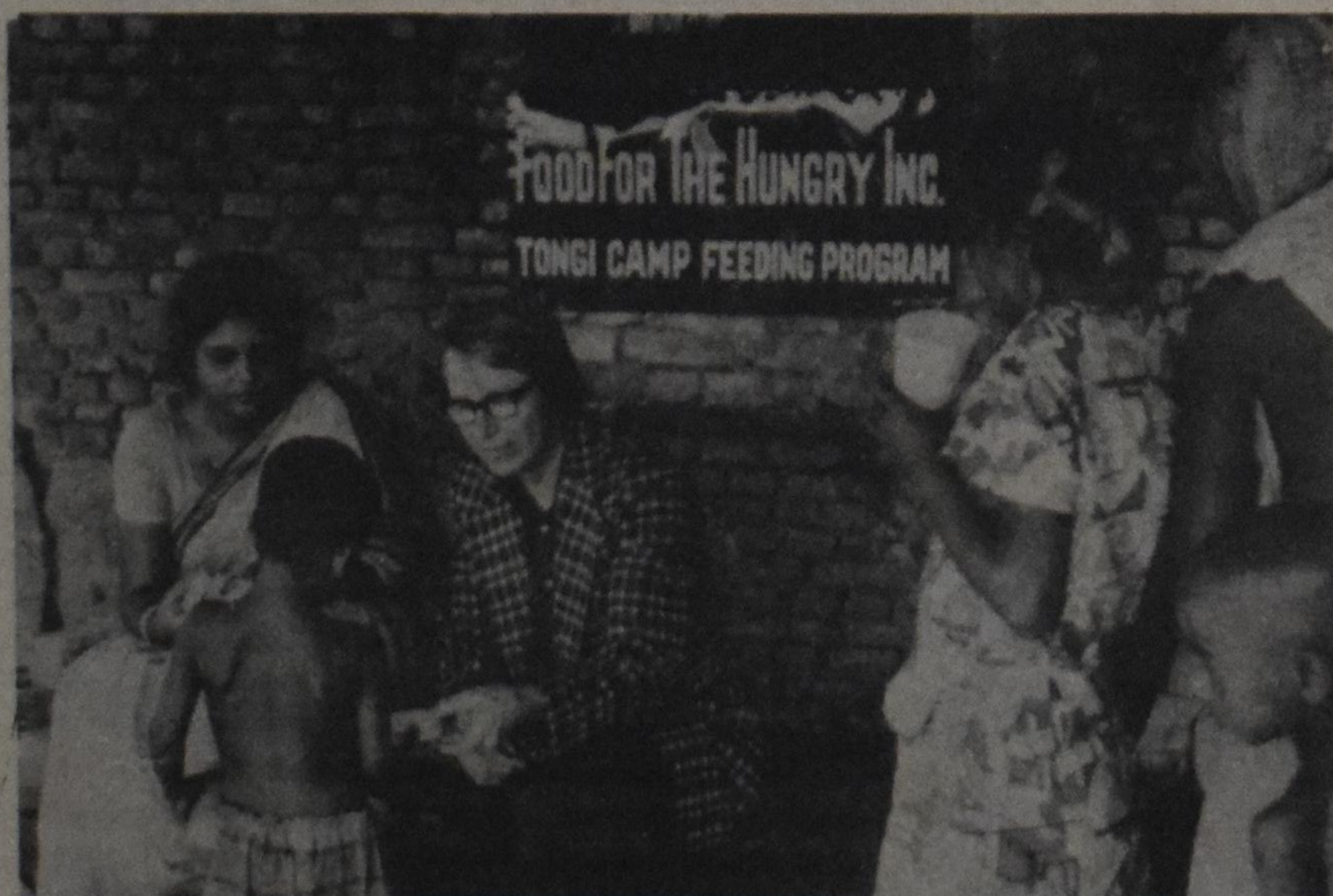
buildings changed their original setting due to influences. All in all it is a beautiful book with a lot of historical material well worked out and impres-

sively illustrated. Clark, Irwin and Co. Ltd, Toronto, Vancouver are the publishers and the book sells for \$24.95. I assure you it is worth it.



X-21: The Layer Cake Church, Bath (X-21 above), built as a Mechanics' Institute and now a Senior Citizens' Club, briefly housed the stratified devotions (X-22 opposite) of Presbyterians below and Anglicans above.

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FH Canadian Executive Director Ron Allen at work in refugee feeding camp.

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